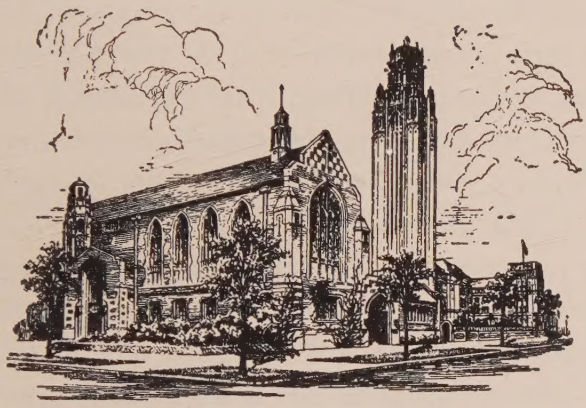
Volume XXXIII NOVEMBER 1943 *Number 4*

The Chicago Theological Seminary

REGISTER



CHRISTIANITY VS. NATIONALISM *By Fred Eastman*

RULES FOR MARTYRDOM *By Albert W. Palmer*

TWO YEARS IN CIVILIAN PUBLIC SERVICE *By Howard Schomer*

I BELIEVE IN CHRIST *By Daniel Day Williams*

THE AGRARIANISM OF ARTHUR E. HOLT *By Thomas A. Tripp*

A PREACHER UNSCRAMBLES HIS FILES *By Alfred W. Swan*

Alumni Notes, Book Reviews, and

The Hammond Library Extension Service Bulletin

AN INTERNATIONAL CONSCIENCE

On Armistice Day the world will not be pleasant to look upon—millions dead, crippled, and homeless in every part of the earth. Until there is an international conscience, there can be no international state. We cannot expect an international conscience to spring up in the next three or four years. Mankind seems doomed for at least another generation to the perpetual fight for safety, always skirting resort to violence as the means of self-preservation, and sometimes not succeeding. Until there can be some semblance of agreement upon the aims of human life and the ends of organized society, humanity must fumble on from catastrophe to catastrophe, learning little as it goes.

Where can our fellow-men look except to institutions like this for light in a dark world? If civilization is the deliberate pursuit of a common ideal, how can we become civilized unless men of learning show us the ideal and teach us how to pursue it? The University of Chicago cannot shirk its responsibilities by leaving unexamined the program, the policies, the procedures, or the persons that seemed adequate to less critical times. It must free itself from any fetters that confine it and release the full force of its moral and intellectual power. Your future is in your hands. In your hands, too, is no small share of the hopes and aspirations of mankind.

ROBERT M. HUTCHINS

[*From an address by President Hutchins to the Faculty of the University of Chicago*]

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

Published Four Times a Year, January, March, May, and November, by The Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois. Entered as second-class matter April 24, 1919, at the Post Office at Chicago, Illinois, under the Act of Congress, August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized April 17, 1922.

The Chicago Theological Seminary

REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational-Christian Ministers of the Middle West

FRED EASTMAN, *Editor*

VOLUME XXXIII NOVEMBER 1943 NUMBER 4

CHRISTIANITY VS. NATIONALISM

By FRED EASTMAN

[*Extracts from an address delivered at the opening of the Autumn Quarter at the Seminary on Tuesday evening, September 28, by our Seminary's Professor of Biography and Drama.*]

THE two greatest competitors for possession of man's loyalty today are Christianity and Nationalism. The time is coming, and sooner than we may think, when each of us will have to choose one or the other. Both are ways of life. Christianity demands first allegiance to Christ and the Kingdom of God. Nationalism demands first allegiance to the interests of one's own nation.

It is important that we distinguish between Nationalism and patriotism. To love one's country—that is patriotism. To give one's country supremacy over all other loyalties—that is Nationalism. It is Nationalism, not patriotism, that has challenged Christianity. It is Nationalism, not patriotism, that issues in fascism. It is Nationalism, not patriotism, that has embroiled the world in a bloody international struggle for power. It is Nationalism that has become, as the magazine *Time* recently asserted, a religion with probably more practicing it than any other of our day.

Nationalism is a religion that confronts us not only in Germany and Japan but also in lesser degree in America, Britain, and Russia. For, while Nationalism in each country makes its own nation supreme, its fundamental concepts are identical. What are those concepts? Here are a few of them, together with Christianity's answer: Man belongs to the State, says Nationalism. He belongs to his Creator, says Christianity. The masses must follow the national leader, says the one; they should be free men, says the other. The highest value is power, says Nationalism; persons, says Christianity. Government by compulsion, says Nationalism; by consent, says Christianity. Inferior nations, says Nationalism, are for conquest by the strong. Not so, says Christianity; there are no inferior nations; there are only

weaker nations, and our duty is to protect them and help them. These are but a few of the major issues over which Nationalism and Christianity are in head-on collision. . . . .

Our task in this conflict is a major one —nothing less than this: to change the minds of the Nationalists. To change their minds means to purge them of their false values, of their limited loyalties, of their spirit of fear and hatred of other nationalities, and to instil in them a new set of values, a supreme loyalty to God, and a spirit of good will and co-operation toward human beings in all countries.

This task is quite distinct from that of the military and naval forces now engaged in combat. Their function at its best is to *restrain* the aggressors. They have neither the purpose nor the power to change their philosophy. A bullet, a shell, or a bomb may kill a Nationalist—or a million of them—but it cannot kill Nationalism. You cannot kill a bad idea by slaying the man who holds it, any more than you can kill a good idea by nailing on a cross the man who advocates it. The bad ideas of Nationalism cannot be killed at all; they have been abroad in the world since the days of the Pharaohs, the Alexanders, the Caesars, the Napoleons. They will still be abroad long after Hitler and Mussolini and Hirohito are dead and forgotten. But bad ideas can be driven into the background by better ideas. Human minds poisoned by the virus of Nationalism can be purged, restored to mental health, and re-educated. . . . .

For years to come Nationalism will be rearing its head not only on battlefields and around the peace table but in every schoolroom and church and probably in every home. Long after the last shot is fired in the current war Nationalism will be tempting men with its seductive gospel. Wherever men hunger for power, or lust for easy money in foreign markets; wherever a needed social reform seems too hard to gain by the slow process of education or by the painful process of the cross; wherever men and women and children are frustrated in trying to achieve a higher standard of living—there Nationalism will whisper: "There is a short cut to get what you want. Let the State do it! Give all power to your nation; make it supreme in every act and ambition. It can do for you what you can never do for yourself. It can protect your investments abroad by a powerful navy. It can grant you subsidies for your business at home. It can provide tax money to run your schools and colleges and pay your teachers' salaries. It can raise armies to fight aggressors—or to put down strikers or rambunctious minorities such as Negroes. . . . . What's that, you ask? What will all this cost you? Nothing! That's the beauty of it! Nothing at all—except your freedom."

Yes, it's a tempting gospel Nationalism will be offering in the years ahead. It would be more tempting if we did not see the results of it in Germany. Or if we were not now watching daily the lengthening casualty lists of our boys. How, after the war, we are going to change the minds of the Nationalists in Germany—and in Italy and Japan—we do not know. The free churches will have little confidence in the proposed scheme to have the British and American armies of occupation supervise the school systems of these countries for the next decade. But our concern tonight is limited to Nationalism in our own country.

If anyone thinks that the menace of Nationalism here in America is imaginary, let him be reminded of such obvious facts as these: (1) the astronomical proportions of the public debt which has mortgaged every citizen's income for generations to come; (2) the rapid increase in the partial control, through federal grants-in-aid, of colleges and other institutions once sup-

ported by state or private funds; (3) the tendency of local and state communities to shift their burdens to the central government at Washington; (4) the vast army of federal employees at home and abroad; (5) the substitution of "directives" issued by bureaus of the *executive* branch of the government for laws passed by the *legislative* branch through the representatives of the people in Congress; and (6) the imprisonment of seventy thousand American citizens in concentration camps, together with a denial of their civil liberties, because they happen to have Japanese blood in their veins.

These are all steps—and some of them lengthy ones—along the road to Nationalism. They are similar to the steps that destroyed democracy in Germany and eventuated in the rise of the Hitler government. No sane person would prophesy that we in this country will ever *consciously and deliberately* adopt any form of Hitlerism. Fortunately, we do not have the background of national frustration and desperation that made fertile the soil for his growth. No, our danger is that we will land in Nationalism *un*consciously and *without* deliberation. We may even march into it under democratic slogans or under such catch phrases as "Business efficiency in government!" or "America First!" or "A chicken in every pot!" But, if we take the wrong means to gain a good end, the *means, and not our good intentions, will determine that end.* Nationalism always promises desirable ends—but its *means* land the people in war and desolation.

We of the free churches are going to confront Nationalism with the gospel of Christ. We are going to oppose it with all the resources we can muster. . . . . Against Nationalism's regimentation of individual and social life under the dominance of the State, we exalt the banner of freedom—freedom hard-won by our ancestors and still cherished by their sons. Against Nationalism's trust in the State to solve our complicated social problems, we offer a faith in a living God, as revealed in Christ—a God above all nations, who dwells in history and in you and me and in whose will is our peace. Against Nationalism's concept of man as a pawn of the State, we lift up our faith in man as a child of God—an erring and rebellious child, but still eternally his own, made in his image, a *person* possessed of mind, affections, memory, and purpose, endowed by him with certain inalienable rights, and responsible ultimately to him. Against Nationalism's way of life, a way of compulsion, we proclaim Christ's way of life, the way of persuasion and of co-operative action, based on brotherhood.

So stated, the issues seem so clear that any intelligent citizen and any alert youth should have little difficulty in making his choice. If we as free ministers could have all the citizens and the youth in the pews before us, our task of persuading them by reason would be comparatively easy. But most of the citizens and youth are not in our pews. There's the rub. Where are they? Some are reading the Sunday paper; some are playing golf; some are working overtime, but more are sleeping overtime; some are filling out government questionnaires; some are crowding into the motion-picture theaters; some are listening to the radio; some are engrossed in the latest best-seller or popular magazine. And the chances are that in most of these activities—especially in the movies, radio, popular magazine, and Sunday paper—they are listening to the siren voice of Nationalism in one form or another. A propaganda film here, a political speech there, an "American Century" article in a magazine, a radio drama designed to make the listeners hate some enemy—these are modern methods by which Nationalism spreads its gospel.

If we are to be effective in changing the minds of the Nationalists, we must meet them on their own ground. We must bring our resources to bear upon their minds and hearts wherever they are. Long ago Christians learned that to preach the gospel of Christ to Mohammedans or Hindus or Buddhists we had to send our missionaries among them. They carried the same resources we have dealt with tonight. They planted the seed. Slowly it grew. Today it has borne such fruit as General and Mme Chiang Kai-shek and Kagawa and millions of lesser-known Christians.

In changing the minds of Nationalists, we can use the same technique: go where they are, persuade them by reason, by loving service, and by the example of the Christian way of life. If our fellow-Americans are not in the pews of the churches and seldom listen to sermons, but to the radio, motion pictures, books, and magazines, we must learn to use these mediums of communication. Either we must find a way to influence the men who control these mediums—to convince them of the dangers of Nationalism and to help us convert the Nationalists—or we must create our own motion pictures, radio programs, books, and n agazines and make them so attractive that they will compete successfully with those controlled by the Nationalists. Thornton Wilder has been doing this in the drama, Lloyd Douglas in fiction, Harry Emerson Fosdick in essays, and others in similar fields with less notable success. But the harvest is ripe and the reapers are few.

RULES FOR MARTYRDOM

By ALBERT W. PALMER

[*President Palmer delivered this address at the Baccalaureate Service for the graduating class in June of this year.*]

THE days of the martyrs have come back to earth again. We thought we had outgrown them. We looked with patronizing curiosity on instruments of torture in museums of medieval castles and felt that, in America at least, the imprisonment of people of good character for political offenses or honest personal opinion could never occur again. The Spanish inquisition and the Salem witchcraft belonged to the dark ages, not to our enlightened day.

But now Niemüller and Gandhi are in jail and very possibly Kagawa, too, and thousands of others less well known. Highways are filled with refugees, and a hundred thousand evacuees in America alone, driven from their homes by hatred, fear, and prejudice, seek new homes in a doubtful and semihostile America that once boasted herself the asylum for the outcast and oppressed. Two thousand boys are in prison because they are conscientious objectors to war, and seven thousand more are in Civilian Public Service camps, which ought to be places of honorable service but are too often regarded as places of punishment whose inhabitants, instead of being honored, are viewed with scorn and social disapproval by the average citizen. And literally millions of men who deeply desire peace are conscripted and drilled to kill and be killed when they would much prefer to be at wholesome, constructive work.

All this is because war has come to the earth again, and war itself is nothing but trial by torture on a gigantic scale. It creates a world dominated by violence and terrorized by fear. Not only soldiers but helpless, inoffensive civilians, old folks, women and children are bombed from the air and drowned in the sea with ruthless cruelty. A spirit of revenge and hatred is being inculcated even by the world's greatest newspapers: "Tojo has murdered American flyers who bombed strictly military targets. In doing so he has violated every rule of warfare. When the day comes—and may it come speedily—when our bombers will range freely over Japan, our flyers need feel no compunction in attacking any target. The rulers of Japan and the people who support them have declared themselves, by their acts, not men to be fought but beasts to be exterminated. They asked for it and they are going to get it. Death and the ashes of their cities will be their reward." General L. J. McNair of the United States Army is widely quoted as saying: "We must fight . . . . we must shoot to kill . . . . we must lust for battle. There can be no remorse . . . . no pangs of conscience . . . . for our enemies have lighted the way to swifter, surer, crueler killing."

Well, there will be remorse and pangs of conscience—later. Meanwhile, there is martyrdom for millions of men and women in uniform and out of it. Some of this martyrdom is recognized, accepted, and endured with fortitude. Some of it is involuntary, just inescapable, and, to those who endure it, seemingly blind and meaningless. Some martyrs today know that they are martyrs, but the vast majority are unconscious that the suffering through which they pass is akin to that of the martyrs through all the ages.

Suffering does three things to people. Some it drives insane. The inability to endure it, or the terrible spiritual reaction from having to inflict it, unhinges them emotionally, and they find refuge in mental derangement. A second class of people are brutalized by suffering. They undergo what is called a "toughening-up process" in the Army. A more refined form of this in civil life is in taking refuge in cynicism and various forms of rationalized acceptance of the "practical" necessity of war. But a third group of people become heroes and martyrs through the pain that they endure. They are purified and ennobled in the fires of suffering. One thinks of outstanding characters of our day like Mme Chiang Kai-shek, Archbishop Temple, J. H. Oldham, Harry Emerson Fosdick, Vera Brittain, and E. Stanley Jones—to name three nonpacifists and three pacifists, but remembering there are hundreds and thousands more.

Since martyrdom is likely to come to all of us, does come in lesser degrees today if we are at all sensitive to the tragedy of our age, and may come in larger and more obvious ways at any time, it will be the part of wisdom to prepare for it. The New Testament was constantly preparing people for martyrdom in the early days of the church. What rules, then, can we lay down for the Christian martyr today? I suggest four:

1. *Don't seek martyrdom.* It will come to you in its own way at its appointed time. When it comes, meet it calmly, squarely, tolerantly, without bitterness or recrimination. Beware of the "martyr complex." The noblest martyrs often do not think of themselves as martyrs at all. They are just going ahead quietly, modestly, graciously doing their Christian duty. I remember reading somewhere the story of an early Christian martyr before a Roman judge. "Recant," said the judge, "or I will confiscate all your goods."

To which the Christian saint replied: "But my treasure is laid up in heaven."

"But don't you realize that I have power to banish you?" said the judge.

"No, you can't do that," was the reply, "for He whom I serve has promised, 'I will never leave you nor forsake you.' "

"But I can even have you killed!"

"No, you can't do that either, for my life is 'hid with Christ in God.' "

Jesus is our supreme example in martyrdom. He did not seek it. It was not his chosen weapon for spreading the gospel which he forced upon the authorities. He preferred to be a teacher and a friend. He paid his taxes. He bore witness to the truth he saw, but spoke as few irritating words as possible. Even in the Garden of Gethsemane he prayed that the cup of martyrdom might pass from him. He spoke wistfully, almost tenderly, to Pilate and yearningly to Judas, and he forgave the soldiers who plaited for him the crown of thorns and mocked him and ultimately drove the nails into his hands and feet and the spear into his side.

The Christian today, like his Master, must avoid any "martyr complex." He must be gentle, fair, objective, conciliatory, calm. He must recognize the stress people are under all about him and see beneath their apparent harshness, dogmatism, opportunism, and trust in violence to their really troubled souls. Without needlessly irritating them, he must reason with them, hoping that some day they will remember, even as Paul at last remembered, what Stephen said as the stones fell upon him. Without mushy sentimentalism, and certainly without compromise of basic truth, he must still really love those who make themselves his enemies and try to understand them and to save them.

2. *Don't make martyrs of others.* "With malice toward none, with charity for all" were the healing words, never more needed than today, of one whom we call "our martyred president." He was a martyr long before John Wilkes Booth's cowardly, neurotic bullet struck him down. But, martyr though he truly was, there was nothing sadistic about Lincoln, and he tried in every way he could to avoid making martyrs of other people. And he must have had his temptations in that direction, too, for there were Chase and Stanton right at hand as shining marks for the crown of martyrdom.

The really great martyr is tolerant of other people, choosing nonviolence and patience in dealing with them, never seeking or desiring for them the fate they impose on him. Here again Jesus is our example. When the Samaritan village would not receive him, he did not call down fire from heaven upon it to destroy it by celestial bombardment. He understood the Samaritan state of mind, recognized the natural reaction he was receiving, though personally innocent, because of the ruthless prejudice and cruel behavior of his fellow-countrymen in days gone by. He just passed on without comment to another village.

3. *Work for long-time goals.* The really great human achievements do not come out of controversy and strife or out of the dogmatic insistence of one side that it alone is right and the demand for immediate capitulation. Mental violence is just as real as physical violence, more subtle but just as futile because of the reactions which follow it. The great achievements of the human race come out of long, patient processes and quiet, winsome education, out of the persuasion of good will and the slow but unanswerable witness-bearing of good example and practical experience.

Jesus does not survive just because he died a martyr's death. He survives because of the resurrection! Now, whatever interpretation you put on the resurrection, it would have been meaningless but for the

parables, teaching, and example set by Jesus in his three years with the disciples. The cross alone would have been futile without Jesus' teachings. It is because the cross lifted up the teachings and because, in the resurrection, the disciples found that what Jesus had said to them was still valid and eternally true that the Christian church went forth with a message that could conquer the world.

Sometimes people speak as though Jesus' life of teaching in Galilee were all a failure, as though he were off on a false trail when he was busy teaching people the Beatitudes, the Golden Rule, the Lord's Prayer—as though the Sermon on the Mount were the delusion of a starry-eyed liberal reformer who had to learn later by the stern lesson of the cross that "without the shedding of blood there is no remission of sins."

But the truth is just the other way around. It was this content of parable, beatitude, prayer, and paradox that made his martyrdom significant and has made the cross luminous with meaning across the centuries. And so, whether he is to be crowned with martyrdom or not, the true Christian must live by eternal principles and work for the goals which ultimately must be achieved. The word "martyr" means "witness." The Christian must be a witness, a teacher, an exemplar of the Kingdom of Heaven. Then, if suffering comes, it will glorify his teaching; but, in any case, "it is the cause and not the death that makes the martyr," as has been wisely said.

4. *But what if martyrdom actually comes?* Then I know of nothing better than to remember certain great words in the New Testament: "In so much as ye are partakers in Christ's sufferings, rejoice." . . . . "The God of all grace, who called you unto his eternal glory in Christ, after ye have suffered a little while, shall himself perfect, establish, and strengthen you." . . . . "In the world ye shall have tribulation. Be of good cheer, I have overcome the world."

TWO YEARS IN CIVILIAN PUBLIC SERVICE

By HOWARD SCHOMER

[*Mr. Schomer, of Oak Park, Illinois, is a graduate of Harvard. He was an honorary Junior Fellow in the Chicago Theological Seminary and had a brilliant three-year record here, being ordained in June, 1941. He could not accept the preferred status given to ministers and theological students in the Selective Service Act and declined to register until these groups were permitted to waive their exemption. When this permission was granted, he registered as a conscientious objector and entered Civilian Public Service.*]

AS YOU read this, I am nearing the second anniversary of my assignment by President Roosevelt to "work of national importance under civilian direction." You might be interested in some of my experiences in carrying out this assignment, for they are outwardly the same as those of about seven thousand other men of draft age. This "work of national importance" in which I have been engaged is the activity prescribed by the Congress, the President, and the director of the Selective Service System for all men whom the local draft boards consider bona fide conscientious objectors to taking part in any

war. We receive no pay except our keep and $2.50 per month pocket money, both of which are provided by the religious agencies that support these C.P.S. camps. We work fifty-one hours a week.

AT BUCK CREEK, NORTH CAROLINA

Somber November was settling down over the Blue Ridge Mountains of North Carolina when I reported to Buck Creek Camp, near Asheville, in 1941. Soon a hard winter struck Crabtree Meadows, a 160-acre tract of wilderness alongside the lofty Blue Ridge Parkway, which the men of Buck Creek were struggling to conquer in accordance with the plans of the National Park Service. My first job was toting logs, but in the course of the winter I helped in felling the heavy stand of large, dead chestnut trees, in grubbing stumps out of the projected roadways, and in running topographic surveys through almost forgotten forest land. Throughout a long, dry April and May our men were almost continually fighting forest fires, sometimes living on the fire line for a week at a time. We loved this game and got to play it well enough to receive the special commendation of the Chief Ranger of our nation's park service. This record brought us further fire-fighting assignments, large numbers of C.P.S. men being sent West to combat the bigger fires there.

There were mountaineer Bible Christians at Buck Creek, schoolteachers with Yale degrees, Iowa farmers, southern factory workers, and up-and-coming northern businessmen. Our one obvious common denominator was friendliness; the majority of us were bent on living together at Buck Creek in a way which would be meaningful and a good testimony to the conviction of human brotherhood which each, in his own fashion, held. But we were very human. Gradually the dulness of the work project, the inefficiency of the Park Service supervisors, the growing impecuniousness of most of us, our strained relationships with the public and especially with some people back home, the crumbling of our self-respect for lack of work which could, perhaps dangerously for us, bring relief to victims of the war, and supremely, I believe, the growing awareness that we had such slight inner resources upon which to draw as the road led out beyond the farthest bounds of all that our faith could see—these several conditions of our lot made ever deeper inroads upon our first buoyancy and idealism. Here and there a man would quietly go off to the Army. A few cracked up nervously or mentally and were discharged and hospitalized. With set jaws we who had been in camp a long time looked ahead to spending years in the "Gulch." Good humor still graced most of our camp community life, but, for the first time, hard-bitten resignation and even bitterness began here and there to show through.

Into this sultry atmosphere suddenly burst a great puff of cool, fresh air called by the name "detached service." Before the United States entered the war, the Quakers had hoped to secure permission to send some of us into their widespread child-feeding work in unoccupied France. Even after American involvement they made plans to send a token group to assist British Quakers in their many-sided relief services to blitzed British civilians. Selective Service approved this plan, as it did the proposal to send a large medical unit to the Burma Road, where Chinese civilians were then taking a terrible strafing. But the State Department, for unexplained reasons, refused to issue passports to the members of these units, and their selection and training was all for naught. Thus the men in the camps had come to feel that they were gently interned, right where they were, for the duration. Now

we at Buck Creek were unexpectedly asked to send fifteen of our ablest men to be attendants in a Virginia mental hospital. About the same time we were ordered to send twenty-five more men to eastern California to be part of the main forest-fire suppression crew for a large area. And similar orders were received by several other camps.

AT GORHAM, NEW HAMPSHIRE

My own special bid to move came in the form of an invitation from the Quaker office to help as educational director in the opening of a new camp at Gorham, New Hampshire. My transfer from the Blue Ridge Mountains to the White Mountains took place in October, 1942.

If a tinge of bitterness had come to dye our community life at Buck Creek, the tone of Gorham from the outset was, in spite of the presence of some very selfless and imaginative men, restless, cynical, and angry. The camp was located some thirty miles from the Canadian border, and its first 107 assignees came from three smaller camps in Massachusetts which were closed down because their Forest Service jobs were completed. In keeping with the original philosophy that Civilian Public Service is a voluntary and unpaid contribution to the national welfare, these men in the Massachusetts camps were asked if they wanted to go up to Gorham or to some other Forest Service project in Maryland or Oregon. Their answer as to New Hampshire was an emphatic "No!" In neither their judgment nor that of the Quaker office did it make good sense to open a camp in that region just as the six-month winter was setting in. Nevertheless, jockeying within the Department of Agriculture and between it and Selective Service officials settled the matter in favor of Gorham, and by the middle of October these men were moved up, only to find that the place, one of the oldest C.C.C. camps, was unfit for habitation. The Army had cleaned out all movable equipment, and most of the buildings, perched on a steep mountainside, were in precarious condition.

The first two months were spent largely in putting new foundations under the barracks, and the snow was falling long before that job was done. Then it became increasingly clear that we had no real work to do up there: our project consisted mainly of clearing ski trails no one had the gasoline or time to use and of tearing down other old C.C.C. buildings only to burn 90 per cent of what we dismantled. In January, however, Providence and a shrewd Yankee county fiscal agent put us to good use. There were some three thousand people on relief in the county, most of them old folks, and a main item of their allotment was cordwood, this being one of the largest wood-fuel-burning districts in the country. But labor was so short that cordwood could hardly be bought. The United States Forest Service agreed to give the county wood for a nominal charge if we would cut in real quantity. Our men managed, in a winter that saw temperatures as low as 45 degrees below zero, to cut more than seven hundred cords in two months. This job gave us a boost while it lasted, but by March it was clear that even the summer work the Forest Service had in view was impossible owing to W.P.B. restrictions on construction.

On May 1 the camp was closed by Selective Service, most of its personnel being shipped to the West Coast to work on "higher priority projects." In five months Gorham had cost the American Friends Service Committee much more than its pro rata share of C.P.S. money, especially in regard to medical costs. Three serious cases of pneumonia with complications had developed. One was the camp director's plucky wife, an expectant mother. Another—that of a faithful mem-

ber of our laundry crew, a cellist who had the grace to perform his humble camp job to the glory of God and in love for his fellows—ended in death.

The educational and other activities which I had been sent to Gorham to guide turned out, like the rest of Gorham camp, to amount to vast ado but only sporadic accomplishment. The mistake of opening the camp at all had turned a few men against everything that might be launched under the Friends' auspices. But most of the men, some 75 per cent of our personnel having had some college or professional training, tried to forget their disappointments and to make the most of the long winter evenings. However, nobody stayed at Gorham if he had any chance to get into hospital or other detached service that sounded at all worth while, and our enterprises regularly capsized by reason of loss of leadership. In the first four months, 44 of our 107 men transferred out, and 55 new assignees arrived, one or two at a time. To those of us who remembered the early days of C.P.S., we seemed now to be living in Grand Central Station; the same experience has spread to most of the other camps. Perhaps an army can be built up under such conditions of mobility, but, as Dr. Kincheloe had long ago taught me, transiency blocks the growth of religious fellowships.

AT CONNECTICUT STATE HOSPITAL

I requested transfer to the new C.P.S. unit at the Connecticut State Hospital at Middletown, and I began work there as an attendant in March of this year. To readers of the REGISTER who are well acquainted with mental hospital work through either their own pastoral activities or the pioneer labors of Chicago Theological Seminary instructors Anton Boisen and Donald Beatty, I need say little about the actual job I found before me. C.P.S. questions dropped into the background before the constant eventfulness of the day's work on the wards. After a breaking-in period of service in many different types of wards, I was settled in the Acute Illness and Surgical Ward, and I was regularly assigned to operating-room orderly duty when operations occurred. Our men brought a new element of considerateness and even personal friendship into our routine contacts with the patients, and many responded. We were able to handle disturbed and resisting patients without using blows, and we learned experimentally that nine out of ten times the use of violence in restraining a patient is unnecessary. Concerning the tenth time most of us reserved judgment, for it did not come up. The ugly side of the work never overshadowed the knowledge that we—and nine hundred other C.P.S. men in such hospitals across the land—were helping a little in meeting one of the most acute man-power shortages in the country.

AT HAVERFORD COLLEGE

And yet I left Middletown. In June a way suddenly seemed to open for the carrying-out of the peacemaker's witness in its great historic form: the bringing of impartial and person-centered relief to sufferers in war-devastated areas. Hundreds of British C.O.'s had been working in several theaters of the war for nearly three years. Now the Chinese ambassador, Secretary of War Stimson, Mrs. Roosevelt, and the President himself commended the proposal of sending some of our men to assist the British Friends' Ambulance Unit in China. Robert Kreider, a former C.T.S. student, was one of the first eight of our men to be selected to work among disabled Chinese soldiers.

My chance came a few weeks later when I was asked to be one of the 290 C.P.S. men whom Selective Service was allowing the peace churches to move from the camps to their several campuses for

intensive nine-month courses in "European War Relief and Rehabilitation." All of us who accepted appointment declared ourselves ready to serve in any field for at least one year after the war. Because of my special interest in central and northern Europe, I was assigned to the Haverford College unit, whose academic dean was Douglas V. Steere.

But, when we assembled our unit of fourteen for its first meeting on July 1, Douglas Steere brought us the news that, in the wild last hours of the previous evening in the halls of Congress, an Alabama congressman had gotten a rider attached to the Military Appropriations Bill forbidding expenditures for such enterprises as ours. The only expense the government bore in our whole plan was whatever part of their salaries General Hershey and his military aides earn by keeping a watchful eye on our doings, but that was enough to kill our whole undertaking! The net result was that Hershey, acting under the clause of the rider permitting him to draw on his budget to liquidate our training and overseas program, graciously fixed the date of our death knell for September 1. We who were in the training units went to work with what heart we could. I have just finished two months crammed full of study of the backgrounds and probable relief and reconstruction needs of the Scandinavian lands, beginners' Swedish and fourth-year German, and the basic principles of social case work in the war-relief field.

AT BIG FLATS, NEW YORK

As I wind up this account of the wanderings of body and spirit of one member of a small group of American dissenters, I am sitting in the reading-room of C.P.S. Camp 46, Big Flats, New York. The word has just reached me that the first China unit, having made contact with this country at a South African port, is, pursuant to the Alabama congressman's rider, being ordered home, apparently at the expense of the peace-church agencies.

Today I weeded rows of specially selected Kentucky blue grass in an overgrown field. Some of my crew mates were members of the Relief and Rehabilitation Training units. Before conscription one, whose father is a Yankee teacher of philosophy, was at once a steel worker, union organizer, and lawyer; another was engaged in social work; and another, having a doctorate in the history of religions, had been a college teacher for four years. The fields in which we worked today and will work tomorrow, and tomorrow, and tomorrow are part of the Big Flats Soil Conservation Service Nursery. Our weeding is part of the experimentation which may lead to the discovery of grasses which will enlarge the yield of the cattle and dairy industries in a dozen states, holding the soil together also where erosion is now beginning. In a world which desperately needs to produce vastly more food, we try not to underestimate the potential value of our simple labors. And yet, does the nation, do our fellow-men, have no needs today which call more urgently for our best abilities, our special vocation to the cause of good human relations? Because we say war must not be, shall most of us be bound over for the duration and more to tasks that demand so little of us and give so little to humanity *now*, in its present hour of need?

There *is* timely work we can do, a part of war's burden which we can bear. The Chinese ambassador has said so for his people; spokesmen for the refugees in North Africa and for many other war-stricken peoples say so; directors of reform schools and settlement houses say so; superintendents of general hospitals say so; agencies that would combat racial and class conflict say so. But their many voices and petitions have been of little avail.

I BELIEVE IN CHRIST

By DANIEL DAY WILLIAMS

[*Dr. Williams is Associate Professor of Theology in The Chicago Theological Seminary.*]

WHEN I try to say who the Christ is, I find myself telling in my own words the story of his entry into the world, even as the Christians have always told and retold it. Here, to me, is the way and the meaning of his coming. . . . .

We are born into a world which poses questions for us we cannot answer by ourselves. There is light in the world, but also darkness. It wraps about us the warmth of life; but it snatches us into the coldness of death. It plunges us into the fury of struggle, even as we experience the peace of love. From the beginning of consciousness men have tried to understand this life, to see God, and to tell the truth about both.

Some tried long ago to say what is in God's mind by telling of One who would come from Him; a messenger, sent to judge the good and the evil, to proclaim liberty to the captives, to bind up the broken-hearted. Someone whose vision we have in chapter 53 of Isaiah groped for the truth that this One who would come must bear in suffering the burden of human guilt.

One did come; some confessed that they found in him the expected Christ. In the words of Jesus there rang the sternness of God's judgment. He laid bare the hypocritical souls of men. In him there was the pity of love for the good and the bad in humanity; for all who in any way hungered for righteousness whether they possessed it or not. In what he did there shone an understanding of men's needs. He possessed a healing and cleansing power over body and spirit. In him life was affirmed, its goodness celebrated; yet he pointed men toward something deeper than life, to an eternal order in which all things have their meaning and their destiny. Thus Jesus made men at home in two worlds, and they found themselves able to renounce even this life itself for the sake of the Eternal Kingdom.

Those who had a stake in the privileges of this world, who had tried to domesticate God in human institutions, could not tolerate this man Jesus. They sought to destroy him. They brought about his death. Yet on the very cross of death he trusted God, and he forgave men.

The folk who had been close by him during his life discovered in a strange experience that, though he had gone from among them, he remained an abiding presence. They did not have to surrender their confession that he was the Christ because he had been crucified. Rather they saw in the Cross new truth about the Christ. They saw that in him suffering and death are transmitted into victory.

No story in all history is more wonderful to me than this, that the Christ was made flesh in a man; and yet this man in his own person shed new light upon the Christ, so that we see God more truly because of what this one said and did. To believe in Christ for me is to believe that God has entered the fabric of human history through Jesus and has woven his own pattern there through this living person.

To speak of Christ as the one who "shows us the way of life" is to me to say far too little. He is an elemental thrust into life of its inner secret and power. He

is the communication of God to his people. He is the experience of God in the affairs of men. He is God humbling himself, taking upon himself the form of a servant. Thus he illumines the meaning of life and releases within it the power of truth and of love.

Christ discloses God's judgment upon myself, for I am there when they crucify him. He makes the forgiveness of God real to me for I hear what he says from the Cross. In the love—active, creative, universal—which he incarnates is given the final norm by which every moral decision is to be guided.

There is a veil between Christ and myself. The life of Jesus is itself no open book but rather a mystery seen through a glass darkly. The old doctrine of the "hiddenness" of God in Christ has taken on more meaning for me as I try to see him more clearly. More than this, there is a holiness, a majesty, in his being which prevents me from feeling that I can enter into too intimate companionship with him. I confess that the type of pietism which speaks easily of a constant and intimate communion with the living God is foreign to my experience. There are times, however, especially those in which love in human terms becomes most real, and in which the forgiveness of God is made known, when Christ's present help is warm and tender.

To say "I believe in Christ" is not to say that there is something finished and complete in my believing. This is one of the miracles of faith, that Christ leaves me free with respect to himself. He challenges, he persuades, even commands, yet he will not have me as disciple on lesser terms than those of my free decision to follow him. Therefore, I have constantly to pray for the renewal, the cleansing, and the enlargement of my faith. Christ leaves my mind free. He is not all the light there is. I can explore all realms of human knowledge as his disciple. He puts me in no mental strait jacket. Rather he releases me to seek for truth about the world, the soul, and God. His only requirement is that I seek with integrity and with love. Here to me is one of the earnests that Christ is our salvation, he releases us into the life of freedom in the spirit of love.

Thus leaving me free to inquire, to believe, to make my own mistakes, he calls me back to himself. I have learned, in large part through bitter experience, to bring my problems, my resentments, my doubts, into the light which streams from him. In the love and humility which he makes real is all the salvation I have found.

In the Christ, I believe that something higher than the human spirit is speaking. He is God's own spirit, seeking us out, making himself known, reconciling the world unto himself.

THE AGRARIANISM OF ARTHUR E. HOLT

By Thomas Alfred Tripp

[*Dr. Tripp is head of the Town and Country Department of the Board of Home Missions of the Congregational-Christian Churches.*]

ABOVE the sideboard in the family apartment in South Side Chicago, directly opposite the chair in which the late Arthur E. Holt sat for meals, there hung for years a large painting by the western artist, Charles Parkinson Adams. The scene is a wheatfield with its realistic golden shocks in the foreground and stately Long's Peak in the distance. The painting re-creates the view from the window of Professor Holt's boyhood home. It was on this farm near Longmont, Colorado, that he was introduced to American agrarianism. The Holt family had arrived in Colorado among the original members of the historic Greeley Colony. Sponsored by Horace Greeley, the colony had settled in a rugged region in which the virtues of independence and self-determination were not only encouraged but absolutely necessary to survival. The situation also required a vital relationship to the soil as the primary source of livelihood.

With the coming of the railroads and eastern capital to the new West, the farmers of the colony began to feel the "pincers movement" of metropolitan exploitation on the one flank and difficult agricultural production on the other. When the great flour trusts established mills in the area, they began to buy wheat from the farmers as cheaply as they could and to charge for flour sold to farmers all that the traffic would bear. Arthur's father, Asa Dutton Holt, led the colony in establishing their own milling enterprises at Longmont and Denver. Throughout the remainder of his life the elder Holt served as president of the company which operated these two independent mills. He was also the head of the water district which supplied the irrigated lands of the area.

One cannot lead such pioneering movements without developing a concomitant philosophy which must, of necessity, be reflected in the home. To have been born into a frontier farm family whose head was a leader of farmers of the early agrarian West is a circumstance which accounts for much in the beginnings of the rural social philosophy of Arthur E. Holt.

Professor Holt was born in the midst of the greatest agrarian crusade in history. This crusade included the farm revolts which raged throughout the 1870's, 1880's, and 1890's with varying degrees of intensity, particularly in the Middle West. For over a third of a century the Granger Movement, Greenbackers, Populism, William Jennings Bryan and "Sixteen-to-One" were successively the political watchwords of embattled farmers. Present-day liberalism, social action, and welfare government owe much to these agrarian movements. Arthur E. Holt derived many of his theories from these same sources. The fact that he was the "Father of Social Action" for the Congregationalists and the circumstances of his rural roots are of one piece. First and foremost, he was a rural prophet. Curiously, he never wrote a book specifically on rural life. The list of seven volumes which he produced is notable for this omission in view of his strong rural interests. But in scores of articles and in hundreds of speeches—and in some of the books, for

that matter—agrarian theories were always basic.

Holt was a servant of many causes, but the rural movement was closest to his heart. His own agrarian background and down-to-earth philosophy made this interest a natural one. As a sociologist, he was moved by the cultural depletion of rural communities. As a churchman, he was appalled by the inadequacy of irrelevant, divisive, and competitive rural religion. As a man, he felt the urgent demands of the human and economic problems of farm and village families. As a pastor, he was always interested in the farmers of his parishes.

He was devoted to research for the sake of the rural church. During the Interchurch World Movement he was a member of the committee on rural surveys which was a forerunner of what later became the Institute of Social and Religious Research. In his teaching at Chicago Theological Seminary he did much to set the tone of socially pertinent religious leadership throughout the Middle West. His oft-repeated course on the rural-urban conflict was one of his chief interests and, in his own opinion, the key to most of his other activities. In later years he attacked the problems of the dairymen in the Chicago milk-shed disputes.

At the last, Merom Rural Life Institute had become a symbol of his vision of rural welfare and a background for his agrarian social philosophy. He believed that rural people must be encouraged to solve their own problems. Merom was conceived by him as an instrument to help them to do just that. He dreamed and worked for the day when a number of similar institutions should be established across America to serve as centers of thought and action for, by, and of rural people on behalf of their own welfare.

The rural interests existed in Dr. Holt's outlook even in the midst of other work. He did many valuable studies of urban life and led more than one influential movement in Chicago. Just after he had completed an ambitious series of research projects on Chicago, he told a story that revealed his attitude toward that great city. His father-in-law, a successful Chicago businessman, had retired to a suburban home in Evanston where Holt was visiting on a warm summer day. He was lying in the shade on the lawn in the back yard when he felt a hard object under his back. Arising, he examined the situation and discovered a corn stalk imbedded among the grass roots. Greatly amused, he remarked, "That is Chicago! It thinks it is very much urban, but just scratch the surface and you will find a cornfield!"

The quality of Professor Holt's agrarianism is impossible of description in a brief, summary statement. A few points only may be emphasized.

He believed in rural democracy. Specifically, this meant a faith in the basic ability of the American farmer to find his way, to order his own economy, if given a chance. He said: "By their noblest traditions the American people are dedicated to the pursuit of freedom." He laughed at the politicians who proclaimed: "The country just cannot get along without the farmer, for he has been the backbone of the nation." He preferred to say: "The independent farmer will not give up without a fight. The social system is crowding him toward peasantry. His education and tradition point in the other direction. This creates a tension in modern agricultural life. . . . . Farmers have their backs to the wall, and it will take only a few dramatic mortgage sales of farms of families, which have been on a farm for two generations, to start the fireworks. For them the passing of the American farmer to peasantry will not happen without a struggle in the spirit of '76." These random quotations, selected from his unpublished papers, sug-

gest his faith that democracy will finally prevail in the farm element of the population, but only by an organized effort on the part of farmers themselves.

He believed in the power for good of the American rural town. "Let power return to the village," he often said. His view was tied up with his belief in the worth of the indigenous processes of the rural neighborhood. This conviction was, in part, basic to his interest in Merom Rural Life Institute. To him the small town of Merom, Indiana, and her people were more important than the national "experts" and academic leaders who helped direct this work. The Merom Institute local committee held the key to the whole program of this enterprise. These people live here; they have wisdom that comes from that fact, he believed. Merom community was to him a good place to live and have a home. In fact, he planned to identify himself with it and would have settled there after his retirement had he lived a little longer. The American small town, the place where one basic section of humanity resides, was one of his greatest hopes for the future of the nation and the world.

Justice for the farmer was another chief element in Dr. Holt's agrarianism. The social movements in which he participated were designed to seek justice for all, and the farmer was not forgotten in his plans. American labor and the "lower third" in the slums of the city had long excited the emotions of radical and liberal social leadership, but Holt remembered the farmers, too. He maintained that "the farmer's right to market his goods shall parallel the laborer's right to dispose of labor, a true self-determination being accorded to both; that the cost of market distribution shall be cut to the lowest possible terms; that there shall be every possible encouragement to the organization of farmers for economic ends; and that there shall be a widespread development of organized rural communities."

Dr. Holt believed in rural religion but was not satisfied with the expressions sometimes given to it in traditional country and village churches. He never lost faith in the rural church, but he knew that it must be revitalized. "It is becoming increasingly evident that the salvation of rural America does not lie in improving church methods. There is no citizen of the United States who is so likely to maintain a church as the farmer if he has income enough to support one. Of course, no human being with limited means ought to be asked to support our present expensive Protestant ecclesiastical economy; but, change this system as we will, we offer little relief to a man with an income which leaves him only a few dollars to spend on cultural development. . . . . The Protestant ministry is too expensive for most rural communities." He believed in rural religion and said, emphatically more than once, that it had a place in any program for agrarian progress. He only knew that the competitive rural church was inadequate in its present form. Merom, again, was an example of his efforts at the improvement of the rural church through the training of leaders and the strengthening of rural communities.

Arthur Holt was one of the first to see the necessity of a "counter–industrial revolution," which is the burden of much current writing arising from the threat to civilization due to the war. He sought, not a return to pre-machine age practices, but a renewal of the agrarian values of soil, family, neighborhood, and responsible living.

A PREACHER UNSCRAMBLES HIS FILES

By Alfred W. Swan

[*Born in China of Presbyterian parents, a graduate of the College of Wooster and Union Theological Seminary, Dr. Swan has been, since 1930, minister of the First Congregational Church of Madison, Wisconsin. He has guided many of his ablest young members into the ministry and into the Chicago Theological Seminary, which he also serves as a member of its Board of Directors.*]

A CARD catalogue is a metrical index of the impact of ideas and personalities on the preacher. This occurs to me when I give my modest vertical file its annual housecleaning. The general index contains but two drawers of alphabetical folders. But the titles that most expand their accordions are the ones that contain the matter most relevant to a ministry of the last twenty years and a few things, I hope, which have to do with the continuous contribution of the church to the world. Risking the revelation a file makes of the filer, I offer some observations on two decades of preaching that my files, like an old account-book, now cast up to me.

The file begins with *Bible*. It is perhaps a pious fetish that it begins with a religious subject. I am a bit pious proud of the supplementary folders on "Bible Study" containing a number of outlines made privately in college and seminary. The "Literary Structure of the Bible" carries materials on J, E, D, and P, together with the background of the Pauline writings, the details of the Synoptic problem, and other related matter, which, I hope, has made the preaching of the word more accurate. The "Religious Value of the Bible" contains appreciations of the book and of its influence on human life and history. Yes, "Bible" has a large place in the thought of even an unconverted modernist.

Christ is the next major heading in this reservoir of religion. The "Life of Christ" is a folder thick with outlines, beginning with a Freshman course at college which gave me a background no seminary ever did and continuing with notes used for youth conferences and training classes. I value the admonition to read another life of Christ each year. The "Influence of Christ" gathers up materials and quotes what the centuries have poured forth to enrich me and my people. The "Theology of Christ" was a folder once more used than now, in a time when the problem of the Virgin birth, among others, bothered me, as it now no longer does. It is sufficient that I find no fault in Him, and that he is to me as much of divinity as can be expressed in humanity, the absolute become relative, history articulate in personality.

The *Church* is a slowly growing file, reflecting the increased appreciation of the institution in history. *Communion* is a thin folder to which I turn for fresh interpretation of the Lord's Supper at quarterly communion services. This sacrament has grown on me, until it appears by all odds the most spacious symbol that we have, and the relevant interpreter of our common life in all its economic and social aspects, as well as the semblance of the divine community.

Democracy has an increasing place in the drawer. I am not unmindful that a Founding Father said: "Your people, sir, is a great beast." But I also recall the great aphorism of Eugene Lyman, "God is an immanent and emergent purpose,

working through evolution toward a more spiritual universe, and through man toward social democracy."

Easter has its complement of materials for the great festival. And "Lent" is added to it, for the work of the ministry follows the old church year, by which Christendom sought to lead humanity in retracing the steps of the life of our Lord each year from Advent to Pentecost. But my most valuable collection of materials here is a notebook of "Poetry of the Passion," which is a treasury as precious as the blood upon the red, red rose.

Economics is a fat folder, due to the lean years. The 1930's expanded that one. There are all the discussions of the profit motive, disastrously incompetent by itself to manage an increasingly articulate society. There are the graphs of declining incomes and, finally, returning production. But the relation of production to consumption is yet to be worked out after the war!

Education has had a large place in my program. It began with those schedules about the value in dollars of every day spent in high school and college. The war asks the relative value of the technologies and the humanities, and whether the humanities we are fighting for can survive. If the emotion of the moment becomes deep enough, we shall be discussing the limits of education. Knowledge is not the final key to life; only love can never pass away.

Ecumenicity, with its tripping syllables, is growing, although this title would include older materials on church unity.

Family, *Farm*, and *Fascism*, are titles that have gathered relevant materials through the years. I never fell for the argument that a bit of Mussolini and Hitler might be good for American business and industry. I gloat a little at the thought, but sorrow at the sufferings of Europe.

Fosdick has a folder all his own. His *Meaning of Faith* kept me in the church, and what he suffered at the hands of some of my Presbyterian colleagues grieved me greatly. He seems to have gone ahead without their assistance, and perhaps because of their persecution.

Gambling, *Giving*, and *Government*—no, I do not "Bingo," but I am concerned by the acceptance of gambling in American mores. Yes, "giving" provides material for the annual sermon on finance Sunday, which I always thoroughly enjoy. And "government" has increasing weight, as the dependence of life upon social controls steadily strengthens.

Immortality is there. But it is a subject about which arguments are scarcely appropriate. It belongs in the field of poetry and imagination, terrible with fate and trembling with love.

K.K.K. was once an active folder in my files. For the Klan once burned a cross in my church yard. But we lived through that, and some of us still loved one another. I hope I never have to restore that folder to the file.

League of Nations is a persistent member of the folder family. I may change its title from time to time, call it "World Federation," and even admit Ely Culbertson to its shelter. But it will not disappear; for the dream of world government is part of man's immortal dream; aye, his desperate necessity.

Lincoln—the folders still grow. There is no diminishment of materials about this "Greatheart." One wonders, however, in this momentous age, whether we are justified in going back to another period and taking second hand the virtues we must live and die by now.

Marriage has its proper materials along with "Birth Control" and the "Right To Be Wanted."

Missions, from which I inherit much undeserved, is heavy with material. But I

observe that the expanding interest of the secular world in the geography and politics of the whole is an extension of this primal urge of the spirit in the church and in its itinerant heroes of the cross.

Mother and Father was begun for Mothers' Day; but "Father" seemed to deserve a place there, too. It's sentimental, but it's true, human, and divine.

The *Movies* have their place, including Fred Eastman's studies. The pictures preach so much more powerfully than the pulpit; I could wish they more often preached the truth. *How Green Was My Valley* was far more religious than *One Foot in Heaven.*

Peace and War is the largest section I have organized. I used to classify it under "War"; but, insisting on the positive approach, I pushed it back to "Peace." There are special sections on China, Germany, and Russia. These are falling into their proper places now, as the two great empires of Europe and Asia come into their inevitable collaboration with the English-speaking West. Germany troubles me sore. I went to Europe in 1936 wanting to forgive a one-time enemy. What I saw of Brown Shirts and *Jugendvolk* convinced me another war was coming. "Conscientious Objector" is an important folder among the subheads. I have been drawn toward pacifism, though never able to commit myself to the absolute position. Perhaps this is lack of faith in me. For I am convinced that the C.O. has looked upon perfection, applies his vision with a courage unsurpassed in a world in agony, and reflects the object toward which Christianity and the stars in their courses inevitably must move. There is "Education for Peace" and all the approaches we can make to secure the social sanity of the age. "Military Training" contains the records of a struggle to curb the martial drives in our educational communities—in vain, and some will say in error. For there now are World War I and World War II. The twenty years were the great armistice—but only an armistice. How long, O Lord, how long! The earth turns and revolutions come and go. What continents next will fall upon what others, we may not see. But the end is—Peace.

Prayer, *Preaching*, and *Psychiatry* are relevant to the work of the minister. Prayer is a cry within that has arisen in response to something without, as have all our desires, and therefore finds at last its answer. *Preaching* has absorbed more of my energy than all my other work. The preacher endures his cross in the obscurity of preparation. I am especially grateful to a colleague for a syllabus completely outlining all the "Yale Lectures on Preaching." No one can be a pastor long without valuing the approach to life that *Psychiatry* has brought, enlarging our understanding and thereby the charity and wisdom of our handling of the human problem.

Race is a significant compartment in the file. I have not seen the windows of colored students stoned in, or attempted to relocate Japanese evacuees without feeling the terrible barrier of race. Neither have I enjoyed the instant response of sympathy across racial lines without rejoicing in a gospel that transcends race and finds our bond in ideological and spiritual affinity.

The *Sabbath* is there, from Lincoln's "As we break or keep the Sabbath, we nobly save or meanly use the last best hope by which man rises," to General Giraud's, "It was forgotten that through the centuries the Church had ordered Sunday as a day of rest."

Social Progress is one of the generic classifications. Progress is real, though beset by tragic struggle. Social progress achieves a unity dependent not on mechanical articulation but upon spiritual sympathy. Ruinous individualism has

atomized society, until nothing short of a spiritual revival can bring us the sense of community in which the life of man exists. "The Rise of the Social Gospel" may have taken place from 1865 to 1915, but its realization lies before us in fruitful and spacious living.

Temperance-Prohibition is a persistent head, though it used to be reversed. As a cheerful total abstainer and an ardent prohibitionist, I suffered a sense of moral defeat with the repeal of the Eighteenth Amendment and had a more sympathetic response to the sermon preached that week end than to any other. But we have a long haul to make before we rid the good ship "America" of the bilge water of breweries and distilleries.

Thanksgiving carries materials from a sermon by Charles E. Jefferson on how 53 of the 102 Pilgrims died the first winter here, to *Life*'s recent gallery of Pilgrim pictures.

Theology is not so bulky a file as it probably should be. It began with the problems of the fundamentalist-modernist controversy, in which I came out on the side of modernism, fortunately sidestepped the aberrations of now exploded Buchmanism, and reached beyond ethical humanism, to God. A precious sentence purloined from secretarial work for George A. Coe suffices me, "I believe in God because there is already expressing itself in us men and struggling for fuller expression a unity that we do not invent, a righteousness that rebukes us, and a hope that outruns history."

Washington is there, for "There are some men who lift the age they inhabit, till all men walk on higher ground in that lifetime." He was representative of words later inscribed at Arlington, "When we assumed the soldier we did not lay aside the citizen."

Wilson stands there worthily beside him. Why did Woodrow Wilson's ideas reach the remote corners of the earth? Because they reached the remote corners of the heart. If there was a failure of those ideals to be realized, it was humanity's failure, not Woodrow Wilson's. We are now engaged in a struggle testing whether his dream can be reborn.

Such are the gleanings of twenty years, which I hope will be but soil in which to plant the seedlings of the next twenty. At any rate, when one unscrambles his files, he shares the experience of the scribe in the Kingdom of Heaven who brings forth out of his treasure things new and old.

EXTENSION SERVICES

The following extension services of the Seminary are available for our Alumni and the Congregational-Christian Churches of the Midwest:

1. **The C.T.S. Register.** Address the Editor.
2. **A Selected List of Religious Dramas.** Address the Drama Office.
3. **Electrical Transcriptions of Radio Programs.** Address the Radio Extension Office.
4. **Hammond Library Books.** See pages 45–46.
5. **Ministers' Week, Jan. 31–Feb. 4.** Watch for announcements.

ALUMNI NOTES

Compiled by DANIEL D. *and* EULALIA WILLIAMS

1943. Charles and Evelyn Broadbent have taken up their work at the First Congregational Church, South Coventry, Connecticut. Their son, Norman Richard, was born August 5.

1941–42. Cadet Vladimir Hercik, in training as a flyer in the R.A.F., was ordained to the Christian ministry by the Edinburgh Presbytery of the Church of Scotland in St. Giles Cathedral on July 9, 1943. The occasion was one of unique significance, for the Presbytery was virtually acting on behalf of the Evangelical Church of Czech Brethren, and it is the first time that a court of the Church of Scotland has ever ordained a minister belonging to a sister-church on the Continent in such circumstances. After his brief period of study at this Seminary, Mr. Hercik volunteered for the R.A.F. and is to carry out his ministry as a voluntary combatant chaplain to Czechs serving in the forces. In his petition for ordination he said: "That is the only way to be listened to by our Czechoslovak young people. I am sure I can do much more in this way—going through with our boys as pilot. After all, it seems to me a sufficiently Christian attitude; not to do less, not to risk less, not to make our life more easy than those to whom we are preaching." The quotation is given in an account of the ordination published in a bulletin released by the Ministry of Information in London.

1941. Vernon Benson moved this year to the Congregational church at Harlan, Iowa. He has a son, Siegfried Daniel, who was born March 7, 1943.

1941. Robert and Helen Jane Brodt announce the birth of a baby girl, Roberta Ruth, at Eureka, Kansas.

1941. Melvin L. Frank, at the end of eighteen months in his church at St. Paul, says that he has had much work to do both of a spiritual nature and in the practical task of renovating the church after a serious fire last December 11.

1941. Walter Lawton resigned his pastorate in Virginia last September in order to study with Dr. Rollo May in New York City. In that city he is also working as a volunteer member in the Union Settlement House and has been appointed minister in charge of Baptist interests in Cunningham Park, a new suburban area in Queens County.

1941. Lois Blair Lee is with her husband, Paul, in Dothan, Alabama, where he is minister. Their daughter, Saundra Jean, arrived September 20, 1942.

1941. Seido and Flora Ogawa have moved from Paia, Maui, to Honolulu. Seido is now associated with another pastor in his old home church. Seido's particular responsibility is the educational emphasis in the church, for which his scholarship and interest in teaching admirably fit him. Cheryl Suzanne was born on May 1, 1943. The Ogawas' address is P.O. Box 1384, Honolulu, T.H.

1941. Phil Pennington has been chaplain at Patterson Field, Ohio, and at Robins Field, Georgia. His latest address is in England. He reports his satisfaction with the opportunities for pastoral counseling, preaching, and leadership in worship.

1940. Alvin and Marilee Scaff, who went to the Philippine Islands as missionaries shortly before the war, have not been heard from directly in this country, but a Japanese Red Cross cable from a friend reports: "Larry Scaff born April 22." No details. It is probable, but not certain, that the scaffs are in the interior of Negros, out of Japanese-occupied territory.

1940. Dorothy Bird Williams and her husband announce the birth of Lloyd Bayard Williams, Jr., in June, 1943.

1938. Leland Carlson, after ten years of teaching at North Park College in Chicago, is now teaching history at Northwestern University, Evanston, Illinois.

1938. Edward and Florence Manthei, of Colorado Springs, Colorado, have both recovered from the pneumonia which sent them to the hospital last spring.

1937. Charles F. Jacobs has presided over

the rededication of the First Congregational Church of Waterloo, Iowa, which has undergone extensive repairs as the result of damage by lightning on July 30.

1936. Rev. and Mrs. Bruce Masselink have a new son, Gerrit Parrish, born August 7, 1943.

1935. Chaplain Edgar Gregory, after many months of service in the Pacific, has returned to this country and is spending some time in Boston.

1934. Roger and Bonnie Jean Hazelton, of Colorado Springs, Colorado, have another son, named Daniel, born last spring. Roger's book, *The Root and Flower of Prayer*, is reviewed in this issue of the REGISTER.

1934. William A. Jacobs, of Cedar Rapids, Iowa, writes that red-haired William Michael was born on February 1.

1934. Eugene Clyde Weafer is inspector of aircraft at the Army Air Field of Bryan, Texas, where he has met Lieutenant E. H. Winn, post chaplain and an alumnus of the Seminary (1929). The two Weafer children are Eugene Clyde, Jr., born July 18, 1942, and Virginia Lynn, born July 7, 1943.

1933. Clayton Stowe has been promoted to the rank of captain and has been assigned an administrative post in the chaplaincy.

1932. Vernon Rice, formerly of Sidney, Montana, is a chaplain with the armed forces somewhere in Africa. A letter from him, written January 7, was quoted in the March issue of *Advance*.

1932. Kendrick Grobel, with his wife and three children, visited at the Seminary this summer on the last day that the family was together before separating for the duration. Kendrick was to leave shortly for Lisbon, Portugal, where he is to be associate European commissioner of the Unitarian Service Committee. Marianne and the children have gone to Spokane, Washington, to live with Kendrick's family until he returns.

1931–32. Carl Herman Voss has left his associate pastorate of the Smithfield Congregational Church in Pittsburgh, Pennsylvania, to become extension secretary of the Church Peace Union, with headquarters at New York City. Dr. Voss recently received his Ph.D. degree from the University of Pittsburgh. He is the author of a genial and informal sketch of Professor Wilhelm Pauck, which appears in the October issue of *Advance*.

1931. Fred and Eunice Hyslop announce the birth of Carolyn Marie on September 5, 1943, at St. Louis, Missouri.

1931. Joseph F. King, of Oberlin, Ohio, preached at the Rockefeller Memorial Chapel at the beginning of the week of religious emphasis on the University of Chicago campus. A new daughter, Janet Palmer King, arrived on March 15.

1931. Marcus Johnson, Army chaplain, is in New Guinea. The *Chicago Sun* published a picture of him preaching in the open-air chapel which he, with the help of the soldiers, erected in the jungle. In a letter to his church he writes, "I have three services each Sunday, and close to four hundred attend."

1930–31. Andrew Vance McCracken, for eleven years pastor of the South Church, Concord, New Hampshire, has become editor of the *Missionary Herald* and secretary of the Missions Council in charge of general publications.

1929. Gregory Vlastos recently returned to Canada from England, where he had visited in his capacity as squadron leader in the Royal Canadian Air Force.

1922–23. Frank Nelson, director of the Bureau of Institutional Broadcasting, Pasadena, California, has conducted a seminar on "Microphone Ministry" at the September Ministers' Conference held at the University of Southern California. This was the first course of its kind held on the Pacific Coast.

1918. Arthur E. Fish has been elected president of the Community Council of Vinita, Oklahoma, which co-ordinates some thirty civic organizations. The Council's major project now is entitled, "Helping Teen Age Solve the Problems of Teen Age."

TRANSFERS

Chauncey Blossom, '37, to Everett, Washington.

Ross Cannon, '37, from River Edge, New Jersey, to the Congregational church, Wilmette, Illinois.

Henry H. Clark, '40, from assistant pastorate at Asylum Hill Church, Hartford, Connec-

ticut, to the pastorate of the church at Stafford Springs, Connecticut.

Wilfrid Davis, '35, from Pasco, Washington, to Paso Robles, California.

Ronald Dickson, '42, to First Congregational Church, Pasadena, California, where he will be assistant minister.

Frances Eastman, '41, from Topeka, Kansas, to the Westminster Presbyterian Church, Minneapolis, Minnesota, as director of religious education.

Virgil E. Foster, '26, from associate pastorate at Pilgrim Congregational Church, St. Louis, Missouri, to the associate pastorate of the Second Church in Newton, West Newton, Massachusetts.

Elmer Freeman, '38, from Essex Community, Chicago, Illinois, to the Congregational church of Menasha, Wisconsin.

Emerson Harris, '31, to the Columbia Congregational Church, Seattle, Washington.

George Helliwell, '34, from Minneapolis, Minnesota, to the First Congregational Church, Vancouver, Washington.

Seth Huntington, '30, to The Dalles, Oregon.

Peter Jansen, '33, from Edina-Morningside, Minneapolis, Minnesota, to become minister to servicemen and students of the Southern California Congregational Conference, Los Angeles.

Adolph Lindblade, '10, to the Congregational church, Walpole, New Hampshire.

Homer McEwen, '40, from Chicago to Rockaway Beach, Brooklyn, New York.

Eugene M. Meyer, '41, from Rochester, Minnesota, to Pilgrim Church, Richmond Hill, New York.

Robert S. and Viola Lindblade Moore, '42, have gone to Montgomery Center, Vermont, where he is to be associate minister of a larger parish which includes six churches. The Moores are taking with them Henry Edward, aged seven, adopted in October.

Bernard Munger, '42, from Duke University, where he has been working for his doctorate, to the Ingram Memorial Congregational Church, Washington, D.C.

Edward Ouellette, '36, from The Dalles, Oregon, to Petaluma, California.

Jesse Perrin, '29, Austin, Minnesota, to Glendale, California.

Wesley U. Riedel, '34, from Fryeburg, Maine, to Augusta, Maine.

Hubert Stem, '38, from his assistantship at the First Congregational Church, Evanston, Illinois, to the South Shore Community Church, Chicago.

Theodor Stoerker, '34, from Aurora, Illinois, to Smithfield Evangelical Protestant Church, Pittsburgh, Pennsylvania, where he will be assistant minister.

Grace Storms, '42, to be director of religious education, First Congregational Church, Long Beach, California. Address, 241 Cedar Avenue. Stuart Anderson, '36, is minister.

Glenn Utterback, '41, to the Calumet Congregational Church, Calumet, Illinois.

Philip M. Widenhouse, '36, from pastorate of Central Church, Atlanta, Georgia, to become director of research and church planning of the Church Federation of Washington, D.C.

In Memoriam

1886. Rev. Alfred Clarence Wright died September 13, 1943, at the home of his son, Leavitt O. Wright, who is professor of romance languages in the University of Oregon.

1887. Dr. Horatio B. Newell, distinguished and beloved Congregational missionary to Japan, died on August 14 in Claremont, California. He had served in Japan and Korea from 1887 to 1931 as supervisor of the churches, a trustee of Doshisha University, associate pastor of Keijo Kumiai Church, and touring preacher in Japanese country communities, a member of the Executive Committee of the S.P.C.A., and a most successful teacher of Bible classes attended by keen young Japanese businessmen. Since his retirement in 1931 he had made his home in Claremont. His daughter writes that his death was quite sudden and that up to the last hour "he had fun visiting and was his sweet, cheery, gallant self."

1892. Rev. Davis Ellis Evans died in Cleveland, Ohio, on December 18, 1942, at the age of eighty-seven, having completed more than sixty years in the Christian ministry. He served churches of several denominations in Wisconsin and Montana and rendered a par-

ticular service in uniting Welsh-speaking and American-speaking congregations.

1894. Rev. Willis Austin Warren, pastor of the Painesville, Ohio, First Congregational Church from 1920 to 1935, died suddenly in that city on December 8, 1942. He was ordained in 1891 and served many pastorates in Minnesota and Ohio, including a ten-year ministry in Plymouth Congregational Church, Columbus.

1902. Judge Carl Darling Borton died in Glasgow, Montana, February 17, 1943. He served Congregational churches in Lyonsville and Bowen, Illinois; Dimondale, Michigan, and Glasgow, Montana. In 1912 he took up the study of law and was admitted to the bar in 1914. In 1920 he was elected judge of the Seventeenth Judicial District and held this position for eight years, during which he made a distinguished record.

1935. Dr. P. N. Titus, young and brilliant graduate of this Seminary and greatly beloved by all who knew him here, died in India from typhoid fever about December 1. He was an able and devoted Christian young man, and one of the best trained among religious social workers in all India. His friends here remember him with deep affection.

C.T.S. MEN IN THE SERVICES

CHAPLAINS

ERIC ARENDT ('38), U.S. Navy Preflight School, Chapel Hill, N.C.

DONALD BEATTY (Faculty), Army Air Force, Technical Training Command, Atlantic City, N.J.

WILLIAM E. BERGER ('43), 1st AAFFTD, Hancock Field, Santa Maria, Calif.

CAPTAIN DONALD BOURNE ('37), A.C., Bolling Field, Washington, D.C.

GARY BOUSMAN ('39), 27th Inf., A.P.O. 25, % Postmaster, San Francisco, Calif.

BARNEY CROCKETT ('35), Station Hospital, Fort Lewis, Wash.

CAPTAIN WILLIAM EDGAR GREGORY ('36), 19th Inf., A.P.O. 24, % Postmaster, San Francisco, Calif.

EDWIN R. HOWARD ('30), U.S.N.R., Chaplain, N.O.B., Norfolk, Va.

JOSEPH H. JENKINS ('28), 0–493049, A.P.O. 3310, 30th Station Hospital, % Postmaster, New York City

MARCUS JOHNSON ('31), 162d Inf., A.P.O. 41, % Postmaster, Los Angeles, Calif.

OTTO JONAS ('33), Quarters 74, Fort Sheridan, Ill.

VICTOR H. KEISER ('38–'39), Chaplain School, College of William and Mary, Williamsburg, Va.

GIL BURTON LLOYD ('39–'41), 267th Qm. Bn., A.P.O. 502, % Postmaster, San Francisco, Calif.

HOMER MILFORD ('37), Assistant Division Chaplain's Office, A.P.O. 256, Camp Cooke, Calif.

KENNETH MURPHY ('38), 562d Inf. Reg., A.P.O. 91, Medford, Ore.

CHARLES EARL PAGE ('35–'37), U.S. Coast Guard, Training Station, Palm Beach, Fla.

PHILIP W. PENNINGTON ('41), 46th Air Depot Group, A.P.O. 635, % Postmaster, New York, N.Y.

LESTER C. PRITCHETT ('25)

WALDO RICHARDS ('30), 92d General Hospital, Temple, Tex.

C. HENRY SHOLD ('37), Army Air Base, Pendleton, Ore.

MAJOR JOSEPH C. SIDES ('33), Base Chapel, Langley Field, Va.

CLAYTON STOWE ('36), 347th C.T.D., Macalester College, St. Paul, Minn.

ALLEN R. STOWELL ('29), M Bn., 113th C.T., Georgetown, Del.

LAWRENCE M. UPTON ('37–'40), Air Corps, Robbins Field, Macon, Ga.

VERDETTE WALTERS ('33), Camp McQuaide, Watsonville, Calif.
LLOYD YEAGLE ('32–'33), Buckley Field, Colo.

CHAPLAINS—NO ADDRESSES

HOWARD BOZARTH ('26)
ROY CHAMBERLAIN ('38–'40)
ANDREW CRAIG ('31–'33)
HERBERT R. LORING ('42)
RUSSELL MCCONNELL ('35)
GEORGE MYERS ('32, '36, '37)
ROBERT RASCHE ('31)
ALDEN READ ('31–'32)
VERNON RICE ('32)
DONALD STERLING ('29)
GREGORY VLASTOS ('29)
THEODORE VOTH ('37–'40)
EDGAR WINN ('29)

MILITARY SERVICE

HENRY B. FAIRMAN ('37), Lawson General Hospital, Atlanta, Ga.
LIEUTENANT C. E. FRAZIER ('35–'36), 0–1697827, S.D. Army Hqts., A.P.O. 709, % Postmaster, San Francisco, Calif.
LIEUTENANT VLADIMIR HERCIK ('41–'42), 40 Post Box 226, London, E.C. 1
PFC RALPH D. KIMBLE ('42–'43), 36722696, Co. B., MDETS, Barracks 419, O'Reilly General Hospital, Springfield, Mo.
LIEUTENANT RALPH LEWIS ('33–'35), 1736 G Street, N.W., Washington, D.C.
GRANT MCCLANAHAN ('41–'42), S1/c 726–50–58, O.N.I., Mail and Despatch Section, Navy Department Building, Washington, D.C.
HENRY MELIN ('42–'43), A/S, Co. 2011–43, Camp Ward, U.S.N.T.S., Farragut, Ida.
CORPORAL JAMES MORRILL ('39–'41), Hq. Co. MRTC, Camp Robinson, Ark.
PFC WARD STEPHENSON ('39–'40), 39009069
LIEUTENANT JACK TONNER ('40–'42), 15th Special Service Co., A.P.O. 77, % Postmaster, Los Angeles, Calif.

CIVILIAN PUBLIC SERVICE

ROBERT BERQUIST ('35–'36)
CHARLES M. BRADEN ('39–'41), C.P.S. Camp, Coshocton, Ohio
JAMES BRISTAH ('40–'41)
ROBERT KREIDER ('39–'41)
KARL OLSON ('40–'41), C.P.S. Camp, Coleville, Calif.
HOWARD SCHOMER ('38–'41), C.P.S. Camp, Big Flats, N.Y.
BERTRAM SMUCKER ('42–'43), C.P.S. Camp, Galax, Va.

OTHER BRANCHES OF SERVICE

GRACE HADLEY ('38), U.S.O., 321 State Street, Portsmouth, N.H.
FRANK RENDER ('35), Casson U.S.O., Alexandria, La.

AL RONANDER ('41), Congregational Minister to Men in Service, 19 S. LaSalle Street, Chicago 3, Ill.

MISSIONARIES

LORETTA A. DIBBLE ('27–'32), Galangue, Nova Lisboa, Angola, Portuguese West Africa
REV. AND MRS. DARLEY DOWNS ('26, '35), in Dansalan, Philippines Mission, 1941
AGNES FENENGA, American High School for Girls, Aleppo, Turkey
REV. AND MRS. RALPH KEITHAHN ('22), Mitralayam, Malleswarem, Kengeri, via Bangalore, South India
MR. AND MRS. RALPH KESSELRING ('43), Apartado 931, San José, Costa Rica
HAROLD MATTHEWS ('30), China (home on furlough)
MARIE REGIER ('34–'40), China
MR. AND MRS. ALVIN SCAFF ('40), The Philippines
MRS. JOSEPH SMITH (Winifred Watson) ('39), The Philippines
REV. AND MRS. BENJAMIN F. STOLZFUS ('32), American College, Sofia, Bulgaria (temporarily in Turkey)

Please Notify the Editor Promptly of Changes of Address

BOOK REVIEWS

The Nature and Destiny of Man, Vol. II
Human Destiny

By Reinhold Niebuhr. New York: Scribner's, 1943. vii+321 pp. $2.75.

Reinhold Niebuhr posed the human problem in the first volume of his Gifford Lectures. He described man's bondage to sin as this is understood from the perspective of the Christian faith. The bondage is inescapable, he held, for in man nature and freedom are so compounded that insecurity leads to anxiety, and the effort to overcome anxiety leads to pride and self-deification. So searchingly has this modern prophet exposed the tragic dilemma of man that he has often left his hearers wondering whether on such a foundation any faith can be held which will avoid the twin pitfalls of sentimental optimism and defeatist pessimism.

Now those who have learned from Niebuhr for so long have what they eagerly awaited: his own answer to the human problem, the constructive statement of the doctrine of redemption. Whether one counts himself in the author's theological camp or not, few, I think, can deny that he has achieved an original and profound expression of the Gospel. Out of the Christian tradition he has fashioned a message so thoroughly contemporary that even the secular mind bestirs itself and listens to the Word. He has enabled Protestantism to recover its intellectual self-respect and its moral vigor. It may be added that this present volume is written with far greater clarity, discrimination, and historical accuracy than the first.

Niebuhr's central thesis is that human history is most truly regarded as an interim between the disclosure and the fulfilment of its meaning and its possibilities. The Christian knows that the wisdom and the power of God have been disclosed in Christ, and by this wisdom and power he lives. But the Christ who came was not the Christ men expected. He suffered and was crucified. In Him, therefore, man also discovered the true extent of humanity's separation from God. The Cross shows the divine wrath as well as the divine mercy in history. Salvation, then, is dependent not only upon historical possibilities but upon God's transcendent mercy. Thus all forms of perfectionism, individual or collective, are negated in the Christian perspective. Into the development of this theme Niebuhr has woven the classic symbols of the faith—the second coming of Christ, the atonement, forgiveness, resurrection of the body, the grace of God—in such a way that these are seen as highly relevant to the issues of our day.

In outline the work begins with an analysis of philosophies of history, based upon a distinction between those which do and those which do not involve a messianic hope. Types of this hope are then interpreted, and the Christian conception of the Christ who both fulfils and transforms Jewish prophetism is stated. Niebuhr answers the question,"What do the wisdom and power of God in Christ accomplish in human life?" in Chapter III, which is a masterpiece of description of the Christian life. The treatment of historical forms of Christian faith follows, dealing brilliantly with Catholicism, Calvinism, Lutheranism, and sectarian Christianity. Two superb chapters on special themes are included. The first deals with truth and tolerance. Here Niebuhr reveals his freedom from traditionalism. He lays bare the pretensions of orthodox Catholicism and Protestantism alike when they have become intolerant and blindly dogmatic. He makes the element of sin in dogmatism transparently clear.

With reference to Catholicism, the reviewer would like to emphasize that we have here one of the most pointed, frank, and prophetic appraisals of the Roman church that Protestantism has produced. It helps one to understand why being a Protestant is such a precious privilege. The other special chapter deals with the problem of justice and includes a pertinent analysis of the problem of social power with special reference to the pressing issue of world organization. The final chapter expresses the

ultimate hope of the Christian through the biblical symbols of Resurrection, Judgment, and the Kingdom of God.

Without space for an adequate critical comment, I give a personal opinion that this work shows Niebuhr's primary service to be that of critical rather than constructive theologian. As a critic he is magnificent. He can hold up every element in Christianity to the burning light of the word, "By their fruits ye shall know them." When he turns to constructive statement, however, I find three primary difficulties. First, he is arbitrary and unclear in his use of categories. To give but one example, he uses the term "nature," which he never defines, in a sense which appears to be far behind contemporary discussion. Second, by making his distinctions too absolute, he puts his problems falsely. A crucial example is his distinction between mutual and sacrificial love. On this distinction he hangs much of his view of what is possible and what is not in ethics; yet, if anything is clear in human experience, it is that all mutual love involves an element of sacrifice and that sacrificial love involves mutuality. His absolute distinctions between love and justice are the clue to what is obscure and perverse in statements on the place of love in the Christian life. It must be admitted that as a warning against sentimental treatments of love these distinctions have a practical justification; but, when Niebuhr says that the Christ who is the revelation of love does not "participate in the claims and counterclaims of historical existence," he certainly is distorting the facts. What of the criticisms of the Pharisees and the money-changers, to mention but two examples? Third, a constructive theological statement ought to make its method clear, and Niebuhr's is not clear. He keeps a more open pathway between faith and reason than the neo-orthodox theologies; but he uses the well-worn terms "dialectical," "paradoxical," and "existential" without explication of their meaning. Further, I do not believe that religion in the last analysis can dispense with the element of literalness in its statement of doctrine. When Niebuhr leaves Christian doctrine in the realm of myth and symbol, he is giving up too much.

Modern Christianity desperately needed the purging fire of a work like this. Niebuhr has shown to Christians and secularists a new resource for meeting the staggering tasks of our day. It is a considerable accomplishment.

DANIEL D. WILLIAMS

THE ROOT AND FLOWER OF PRAYER

By Roger Hazelton. New York: Macmillan, 1943. 137 pp. $1.75.

The most appropriate reaction to the reading of this book would be the offering of a prayer of thanksgiving. Dr. Hazelton, dean of the chapel at Colorado College, has undertaken to illumine the meaning and the possibilities of the pastoral prayer, which is too often a trite and feeble feature of Protestant worship. To his task he brings the resources of a Christian spirit and a sensitive, critical mind. In astonishingly brief compass he has succeeded in his aim of treating the problem both from the standpoint of theory and from that of practice. He is not just a tinkerer with worship, and he is not merely providing tricks for "putting a prayer across." He sees his task more profoundly and therefore endeavors to sound the depths of human need and illumine the resources of divine power in such a way that the high moment of prayer may be brought to its fulfilment. He has so interwoven his practical approach with spiritual and artistic insight that the book itself moves on the high plane of classic devotional literature.

The opening chapters point to some obvious and some not so obvious defects in our prayers. Next, the basic principles by which the author interprets the context of prayer are set forth as self-discovery, self-commitment, and dynamic contrast. Each of these concepts is made concrete through analysis of the needs which people bring to prayer, the ends of worship, and the vital tension between God and man.

Turning to the structure of public prayer, the author advances his special thesis that prayer is closely akin to poetry. In two competent chapters he shows how an appreciation of the inner nature of poetry and of its outward form throws light upon the images, rhythms, themes, and moods of prayer. He stresses the power which poetic form has to evoke the more subtle emotional expressions of man's spiritual life. He shows the impor-

tance of organizing a prayer about a theme which develops according to its inner logic so that part and whole are mutually supporting and enriching. In appealing for artistic quality in prayer, the writer has not forgotten to practice what he preaches. His own style is rich in beauty and discrimination without being pretentious. Rare is the book with such a collection of apt and pointed illustrations. The chapter on the bookshelf of prayer mentions the standard titles but goes on to urge the minister's reading in the wider areas of human thought and life where lies the soil in which prayer must take root. The book closes with a cycle of the author's own prayers.

It is ungracious to ask an author to do more than he has done; but I cannot help wishing there had been a chapter or briefer section pointing to the dangers of the very approach to prayer here recommended. I detect a certain leaning toward a Platonic aestheticism in Dean Hazelton's union of prayer and poetry. One surely would not deny the validity or persuasiveness of his argument for a union of the aesthetic and the religious, and he does recognize the perils; but one feels they should have been emphasized. There is that in prayer which transcends even the aesthetic category. This same query is related to my feeling that the chaste and beautiful prayers of the author lack a bit of the tang and concreteness of raw human experience.

This book does something more than contribute to the minister's professional efficiency. It lifts his office of leadership in worship to such a level of dignity and opportunity that the reading of it should help him to enter his pulpit a more humble and a more hopeful man. So thanksgiving is in order.

DANIEL D. WILLIAMS

GOD AND EVIL

By C. E. M. Joad. New York: Harper's, 1943. 345 pp. $3.00.

Here is a truly extraordinary book. An able modern philosopher has described his struggle against, and his conversion to, religious faith. What makes the tale extraordinary is the frankness with which Professor Joad has told it. Very few books in philosophy can be compared with this in its quality of opening the very process of thought and inner experience to the reader. Much of that thought is philosophical analysis, for Joad is a philosopher. But it is also a very human and down-to-earth report of experience. We are told of the writer's prejudices, doubts, dilemmas, and moral struggles. He does not hesitate to argue for a position in one chapter and then tell us in the next why he reaches a different conclusion after all. Some of the dialectics are brilliant. The chapters on science and emergent evolution are especially informative. Some of the reasoning is childish and ill-tempered; but every man reasons like this a good part of the time, and Joad is not afraid to be himself.

The primary movement of the book is this modern skeptic's confession of how the fact of evil in the world and in man has driven him to seek religious faith. In such a world as this, men need the kind of experience of God which religion claims. But this leaves the honest thinker in perplexity; how can such a world be the handiwork of a good God? Joad takes us here into a fresh analysis of this ancient problem. His refutations of the usual apologetics are especially strong.

Yet he is haunted by the will to believe in God. The ground of faith he finally discovers in mystical experience and in a rejection of alternative hypotheses. It must be said that he is by no means wholly clear as to just how he would formulate his conclusions. One has the feeling that his thinking is still very much in process.

When Joad turns to Christianity, he displays again a paradoxical reaction. His major discussion of Christianity is a slashing attack upon it. He attacks the claim that Christ is the unique revelation of God. He attacks the ethical validity of many of the reported sayings and doings of Jesus. He excoriates the church for its failure to lift the level of human goodness. Some of this he takes back in his conclusion, and one is not quite sure whether he insists on separating his religious outlook wholly from Christian faith or not. Ministers will especially relish his confessions as to what he thinks of them.

The outstanding limitation of Joad's outlook is his preoccupation with Catholic and Anglican versions of Christianity. He writes

as if the only hypotheses worth considering were those of Catholic dogma, on the one hand, or his own type of philosophical theology, on the other, which is really a version of the philosophical tradition of Catholicism. When he turns to the New Testament and to Jesus, he admittedly knows almost nothing of the contemporary stage of critical thought on the problems involved. And what he particularly does not know is the Protestant way of interpreting Jesus Christ. This is truly unfortunate, for only a Protestant theology can adequately meet the questions he raises. He tells us somewhat by the way that the theology of Paul is "repugnant" to him. Yet the problem of evil with which he is struggling is precisely the problem which sets the framework of Paul's theology. Joad has not yet discovered the Cross. One could hope that, freed from preoccupation with Catholicism, he would find more satisfying answers in Whale, Robinson, and Niebuhr.

He concludes that "of something we have come to know as the Christian spirit our world stands desperately in need." Much of that spirit shines through this book; and the minister or layman who wants to come face to face with the inquiring, critical, modern man who is fighting for faith can spend many profitable hours with Professor Joad.

DANIEL D. WILLIAMS

REDEMPTION AND REVELATION

By H. Wheeler Robinson. New York: Harper's, 1942, xlviii+312 pp. $3.00.

In the year in which he retired from the principalship of Regent's Park College, Oxford, H. Wheeler Robinson, England's distinguished Baptist theologian, published the third of his major contributions to Christian thought. In previous books he treated the Christian doctrines of man and of the Holy Spirit. Now, as is the contemporary trend, he turns to the theme of God's revelation in history. His basic thesis that God's revelation is embodied in his act of redemption provides so vast a scope that the author has really outlined the ground plan of a Christian theology.

His standpoint may be characterized as evangelical theology grounded in Christian experience. He rejects Barthianism of all sorts, saying that it denies that continuity between God and man which is implied in Christian experience. On the other hand, Robinson holds that man's primary need is redemption from sin, which includes but transcends moral shortcoming. The experience of separation from God is profoundly analyzed and expressed. He interprets God's purpose as the redemption of man and sees this accomplished through the divine intervention in history, primarily but not exclusively in Jesus Christ. God suffers for man's sin on the Cross and, through this suffering, redeems.

Holding that the interpretation of the Gospel needs the support of critical reflection, Robinson begins with an outline of his philosophy of history with especial attention to the problem of time and eternity. He moves on to a detailed analysis of the nature and the mediums of revelation. The climax of the argument comes with the doctrine of Christ, followed by an interpretation of the atonement and of the fruits of redemption in the Christian life, here and hereafter.

On one count this work is indispensable for the contemporary understanding of the Gospel. Robinson's method, when dealing with such terms as "revelation," "sacrifice," "Christ," etc., is to provide a thorough psychological and philological analysis of the meanings of these terms as they have been used. He thus avoids the common error of treating these words as if they have and can have only one meaning for the Christian. Further, the whole work is written in a style which has elements of real beauty and with a masterly use of quotations and illustrations. He makes the way of scholarship appealing.

When the reader has finished the many excellent sections and asks himself what the work means as a whole, he is likely to find himself dissatisfied. The writer is a better analyst than constructive thinker. He argues against irrationalism but holds that Christianity rests on an epistemology of its own, what this is never being made quite clear. His most difficult problem in regard to revelation in history is that of the relations of the temporal and the eternal. He shows that Christianity cannot deny the actuality of history, but he tries to show that the temporal can be "taken up into" the eternal. How this can be without

destroying the essence of one of the orders is not demonstrated. This problem is of the utmost difficulty; but too often Robinson slides over the real problems rather than working through them. It is difficulties like this with metaphysics and with the historical view of truth which drive Barth in part to his position, and Robinson has not really met Barth squarely. In the reviewer's judgment this work does not offer a major creative advance in theology, but it does do much of the spade work which precedes creativity. Anyone concerned about the Gospel today will find a careful reading of it valuable.

DANIEL D. WILLIAMS

THE INNER WORLD

By John Wright Buckham. New York. Harper's, 1941. 285 pp. $3.50.

As a Christian philosopher Professor Buckham has experienced and contributed to the development of religious thought in America over many years. His learning is wide, his sympathies broad, his enthusiasm for a liberal approach to the Gospel undimmed. He has given now the mature fruits of his reflection in the form of an exploration of reality as seen through its reflection in what for Buckham, as for all idealists, is the truly real, that is, the "Self."

The inner world consists of the realm of personal selves who are unique, autonomous entities, sharing physical bodies and a physical environment, but essentially spiritual and capable of surviving the disintegration of the body. Buckham states his personalist philosophy of the self, its structure, its ultimate source in God, the nature of revelation, God's relationship to history, and, finally, the "expansion" of selfhood through the recovery of shattered personality, the immortality of the soul, and the overcoming of evil.

Buckham has a singular style. He clutters the text with innumerable footnotes, quotations, italicized words, and other devices. What is worse, he has a fondness for coining words. In spite of these defects, the whole is readable. The vigorous writing, the use of concrete experience, and the genial humor all combine to make it attractive for even the general reader.

While he states ably the personalist philosophy, Buckham adds little to it. In the fine chapters on "Interpretation" and "Expression," where he does launch into new waters, he gets far from his idealistic base. Indeed, if the argument of these chapters be pushed as it has been in modern philosophy, the case for idealism is greatly altered if not refuted—a point which Buckham does not see. He has really written a lyrical and rhetorical expression of his view rather than a closely reasoned argument for it. Note, for example, the highly ambiguous definition of truth in Chapter IX.

The constant refrain of the book is that Good is really supreme. It left this reader with the feeling that idealists protest too much, and Buckham far too much. What underlies this desperate determination to be optimistic? There must be a subconscious doubt which is not fully confessed. This philosophy, for all its pretension to be Christian, falls short of the Christian faith which is able to recognize evil in the world and in man and, by that very fact, is able to transcend both "optimism" and "pessimism."

Why not be content with optimism? Because it blinds one to the facts. The book is full of examples. I select two, one somewhat amusing, the other tragic.

Buckham writes that "the nobler and finer the person, the richer and finer his capacity for self-expression." Now that is certainly false. Everyone knows many noble and fine persons who have a working vocabulary of fifty words and who cannot express themselves well if life depends upon it. And surely it is no secret that the world always contains some scoundrels and egomaniacs who can write, sing, speak, or paint with consummate artistry and power. God has conferred talent on the just and on the unjust, however upsetting this fact may be to moralists.

The serious blind spot is in relation to war. It is sad to read a book which seeks to show that Good really is triumphant and then to find the grim fact of war treated serenely in two pages and one footnote with the pronouncement that the Christian's weapons are reason and love and that force is justified for defense but never for offense. What about the fact that all modern warfare is compounded of aggression and defense? What of all the

perplexities of conscience in which not only the war but all social life involves us? To non-idealists this book will undergird the conviction that idealists refuse to see what there is in life.

Even those who disagree will profit from reading Buckham. He takes the reader in a friendly way for a look at all of life, giving a sense of its wholeness. Through it all there shines a valiant and bouyant Christian spirit. We need such.

DANIEL D. WILLIAMS

FROM JESUS TO PAUL

By Joseph Klausner. New York: Macmillan, 1943. 610 pp. $3.50.

Klausner, professor in the Hebrew University at Jerusalem and author of the most notable life of Jesus by a Jew, here gives us an equally significant study of the second phase of the rise of Christianity out of Judaism. The author's aim as a historian is to give a critical account of this controversial period and to show why the new faith was rejected by the Jews and accepted by the Gentiles. This carries with it the delicate task of distinguishing the Jewish and non-Jewish elements in Paul's message. The most interesting aspect of the book, perhaps, is the interpretation of Paul's character and religious experience. Besides his work here as historian, Klausner as a Jew of today also undertakes the task of discussing and clarifying the relation of Judaism to Christianity in the light of this crucial early period. Because of his authority as a scholar and his great abilities, the result is one of special interest for the place of Judaism in the world of today.

Those of scholarly inclinations will find here a valuable resource for the Palestinian and Hellenistic Jewish background of Paul and the place they have in his life and thought. The general reader will turn with interest to the last two books, which present Paul as seen through Jewish eyes. The Christian reader will demur at many unfavorable judgments passed on Paul, particularly the tendency to ascribe to him a shrewd opportunism in his methods and message. He will also be interested in Klausner's view that Judaism and Christianity are permanently incompatible. The radical individualism and "the exaggerated ethics" of Jesus plus the "phantasms and asceticism and pessimism" which Paul allegedly introduced have resulted in a religion quite out of line with the healthy ethical monotheism of the Jewish canon. In particular, Klausner reiterates the theme of his *Jesus of Nazareth* that Christianity fails to provide a sound realistic basis for the political and community life of men.

Christian readers, all in all, will find the book highly instructive even in those aspects that betray a depreciation of Paul. It is salutary for us sometimes to see ourselves from the outside. There are, however, important points at which, on strictly historical grounds, Klausner can be convicted of error. When he says, for instance, "This is the most dreadful thing about the teaching of Paul, that for him the flesh and sin are identical," he is perpetuating a recurrent and elementary error, and there are others like it, especially in the interpretation of Paul's doctrine and of his ethics. The book is a sobering reminder of how our affiliations obscure our view of other groups, even where the habit of objectivity is cultivated through a lifetime. No doubt our views of Judaism similarly often go wide of the mark.

AMOS N. WILDER

THE HISTORIC MISSION OF JESUS

A CONSTRUCTIVE RE-EXAMINATION OF THE ESCHATOLOGICAL TEACHING IN THE SYNOPTIC GOSPELS

By Cecil John Cadoux. New York: Harper's, 1943. 356 pp. $3.00.

This is a valuable book for the student of Jesus' teaching, particularly in view of its systematic marshaling of the Synoptic evidence in the field indicated in the subtitle. Cadoux's view is that Jesus saw his own calling from the time of the baptism in terms both of the Servant Songs of Isaiah and of the Son of Man conception of Ezekiel and Daniel. It is one of the exceptional features of the whole reconstruction here that Jesus was deeply con-

cerned with the actualities of Israel's political situation. Jesus at first hoped that through his work the impending clash with Rome could be avoided. Later Jesus had to abandon this hope and at the same time to accept the necessity of his own death. He nonetheless anticipated the historical effects of his work in the life both of Israel and of the Empire, though in the background, after a generation or two, he foresaw the destruction of Jerusalem and the apocalyptic climax.

When one turns to critical assessment, one must note that, as in the case of Bowman's recent work, *The Intention of Jesus*, the author accepts a great many dubious elements in the gospel tradition as dependable. The rather exclusive attention of a whole school of English scholars to literary criticism reflects itself here in a marked undervaluation of historical and form criticism. Cadoux frankly disavows any general attempt to deal fully with the critical questions underlying his construction. He commends it to the reader, trusting in the general convincingness of the total picture and the agreement on many points of detail of authorities cited. But one meets too often such telltale and weak expressions as "But there is no real reason why Jesus may not have said this" or "There is no need to doubt so and so."

One has the impression today that under the pressure of the times some scholars are forcing the limits of our imperfect knowledge of the historical Jesus in order, by whatever means, to emerge with what they feel are positive results. Moreover, for many minds the essential values of Jesus' message and work seem insecure unless it be demonstrated that Jesus himself consciously made certain claims or anticipated certain results. Is not the obedience of Jesus greater than his categorical self-knowledge? Yet it is true, as many New Testament scholars are saying, that we should be beginning to reap positive results from recent gospel criticism and that a wide field is open again for the restatement of New Testament theology. Cadoux's proposals at this point are so carefully presented, and his judgment is so good in many respects, that this book will inevitably have its place in future discussions.

AMOS N. WILDER

A SURVEY OF RELIGIOUS LITERATURE, VOL. VI

By Charles S. Macfarland. New York: Revell, 1943. 153 pp. $1.50.

An able digest, by a veteran Christian statesman, of three dozen or more significant volumes of the last year or two. The surveyor's special qualities appear in his occasional shrewd personal judgments, in his catholicity of approach, and in the wide ecumenical experience of the churches reflected in his comments. It is as interesting to read his report of books that one has one's self read as it is profitable to get the gist of the larger number one has not found time to read.

AMOS N. WILDER

THE IMITATION OF CHRIST

From the First Edition of an English Translation Made ca. 1530 by Richard Whitford. Edited, with an Introduction, by Edward J. Klein. New York: Harper's, 1943. 261 pp. $1.50.

This Whitford-Klein version of the celebrated *Imitation* is of superlative beauty. Those who know it only in the usual versions may well take this occasion to re-read the classic. Whitford combines the devout earnestness of his contemporary Tyndale with the language of Sir Thomas Browne, and the utterance of devotion thus receives a vehicle worthy of it.

AMOS N. WILDER

THE DAYS OF HIS FLESH

By David Smith. 8th rev. ed. New York and London: Harper's, 1943. 549 pp. $1.95.

It is hardly necessary to say anything in commendation of this work by Dr. David Smith, which has long maintained its place in modern religious literature. Many "Lives" of Jesus have been written since it first appeared, and not a few of the critical and historical problems have been presented in a new light. Dr. Smith was a highly accomplished scholar, but his general position was conservative, even for the time at which he wrote; and for the purposes of the student his book is now inadequate. But it continues to live by virtue of qualities which are not affected by changes of critical attitude. It

brings before us with extraordinary vividness the conditions under which Jesus lived. It portrays the various characters of the Gospel history with a real dramatic power. Above all, it enables us to understand Jesus as he revealed himself to one of the finest Christian souls of the last generation. The American publishers have done a service for which men and women in many lands will be grateful. They have reprinted the book with all the additions and corrections which the author made before his death. They have issued it at a surprisingly moderate price, and in a pleasant and convenient form, so that it is no longer the forbidding weight which strained the muscles of its earlier readers.

E. F. SCOTT

SEEING THE MULTITUDES

By Frederick Keller Stamm. New York and London: Harper's, 1943. 129 pp. $1.50.

One cannot but feel that the author of this book has missed a fine opportunity. His subject is the Beatitudes, and nothing is more needed than a real study of these wonderful sayings, which take us to the very heart of Jesus' message. Dr. Stamm has many qualifications for writing the sort of book which would be helpful. He has a marked gift for popular exposition, his mind is at once practical and deeply religious, and he has read widely and has also observed life at first hand. But he has approached the Beatitudes without any preliminary study of a scholarly nature and has made no effort to think out their underlying principles. For the most part the book is little more than a pacifist manifesto, and its pacifism is crude and superficial. The author is fully entitled to his own views on present-day questions, and it is always useful to hear the opinions of a sincere and high-minded man. For this reason the book may be read with profit, though with some irritation, by those who cannot agree with it. But the writer too often confuses his own ideas with those of Jesus. By a closer inquiry into the Beatitudes he might have raised himself above the mists of his prejudices and examined the current problems from this higher ground. His book has many merits and will doubtless appeal to a wide public, but it cannot be accepted as a fair account either of the present situation or of the teaching of Jesus.

E. F. SCOTT

ON BEING A REAL PERSON

By Harry Emerson Fosdick. New York: Harper's, 1943. 295 pp. $2.50.

This is an outstanding book for the help of pastoral counselors and of all who need counseling—which includes all of us. It presents distinctly a modern, liberal, and, in the best sense of the word, nobly humanistic interpretation of life. It is refreshing, stimulating, and easy to understand. While not ostensibly a work on theology, it clarifies and strengthens one's faith in God, in an orderly universe, psychologically as well as physically and morally, and in the wisdom and authority of Jesus.

Just as Dr. Fosdick's earlier book, *How To Understand the Bible*, summed up the result of lifelong study and use of the scriptures, so the present book represents the matured wisdom of forty years of pastoral counseling and first-hand dealing with what is really the problem of salvation. There are two conceptions of salvation. One is external, forensic, dogmatic. It is something done for a man because he joins the right church, believes the right doctrines, and avails himself of the right sacraments. It is essentially a "scheme" and is sometimes called just that—the result of conformity to an outward plan according to which the grace of God is supposed to work. But there is another conception of salvation which is internal, personal, therapeutic, a development within the personality whereby "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control," through the grace of God, become dominant and operative in a human soul. It is this latter and much more modern idea of salvation through the transformation of personality into harmonious relationship with God and all that God implies that is the theme of this book and gives it such practical value and immediate usefulness for every reader.

You can tell something about a book and its author by a study of its index and list of references, especially when these are given as

meticulously as in the present volume. What are the sources of the writer's wisdom, the fountains at which he has paused to drink along life's trail? A rough calculation indicates that there are in this book references to, or quotations from, the following authorities: Jesus, 33; God, 23; the Bible, 20 (17 from the New Testament); Paul, 6; Peter, 3. In the field of literature: Shakespeare, 15; Lincoln, 7; Stevenson, 6; Brooks, 4. But in the field of modern thought, especially among the psychologists, we find: J. A. Hadfield, 15; William James, 12; Hocking, 10; Gordon Allport, 10; Jung, 9; R. W. Emerson, 8; William S. Sadler, 8; David Seabury, 7; Joseph W. Krutch, 5; Hitler, 5; and Alexis Carrel, 4. There are, of course, numerous other quotations or references, but none appears over three times except as recorded above. There are no references to Barth, Brunner, Calvin, or Niebuhr, one each to Berdyaev and Kierkegaard, and two to Luther. The magical word "demonic" is not used once, though there are occasions when it might have been appropriate!

Here, then, is a work of insight and counsel based on the facts of human life as seen through Jesus and the New Testament, through Shakespeare, Emerson, and Lincoln, but reappraised and reinterpreted in the light of the psychologists—especially William James, Hocking, and Allport and practitioners in psychiatry such as Jung, Seabury, and Sadler. All this *plus* the rich pastoral counseling experience of Harry Emerson Fosdick, for it is only because he is himself a real person and knows the struggles he has analyzed so clearly that Dr. Fosdick can write with such modest yet convincing authority.

ALBERT W. PALMER

THE SCREWTAPE LETTERS

By C. S. Lewis, New York: Macmillan, 1943. 160 pp. $1.50.

It was my good fortune to see Thornton Wilder's *The Skin of Our Teeth* and to read *The Screwtape Letters* all in the same twenty-four hours. The play and the book have this in common: they preach the gospel to the sophisticated. Both are filled with gentle irony, sometimes not so gentle! By an inverted and fantastic look at life they reveal things all the more clearly because they are upside-down. Sarcasm, satire, ridicule, and whimsical impossibility are all here, but they are enlisted on the side of the angels. Their flashes of insight get across where conventional phrasing or merely logical argument would never score. To have the ice age, the flood, and the war all telescoped into a Jersey suburban home and then to read the letters of a sophisticated demon in hell to his understudy on earth, and through both to discover that truth need not be stodgy nor goodness a bore, is an experience long to be remembered. C. S. Lewis is a fellow of Magdalen College, Oxford, and his crisp and brilliant English style is worthy of study and imitation as well as his clean and surgical but never sardonic wit.

ALBERT W. PALMER

SIX PILLARS OF PEACE

Study Guide Prepared by the Commission on Bases of a Just and Durable Peace of the Federal Council, 297 Fourth Avenue, New York. 85 pp. $0.20.

CHRISTIAN BASES OF WORLD ORDER

Merrick Lectures for 1943. Nashville: Abingdon-Cokesbury, 1943. 255 pp. $2.00.

THE CHURCH AND WORLD ORDER

Report of Seminars at (Second) Delaware Conference, March, 1943. Nashville: Abingdon-Cokesbury, 1943. 48 pp. $0.15.

The minister who wants to speak effectively and to organize study groups this winter on "Christianity and the Post-war World" (and who does not?) will need this book and these two pamphlets as basic and stimulating material. The lectures are fresh and challenging and are by outstanding thinkers in this field, including Bishop McConnell, Professor Brightman, Vice-President Wallace, and others. They will enrich the preacher's thinking both on the theological and economic backgrounds of world order and on the specific problems involved. But the two pamphlets will serve the preacher's needs more immediately by presenting topics and illustrative material which can be used in class, discussion group, or pulpit presentation. If American public opinion is to be safeguarded against a post-war slump back

into "normalcy" and selfish nationalism, a great educational campaign has to be put on by the churches. I commend these three documents to all responsible for making clear to others the absolute necessity for Christian people to think and prepare to act in terms of world-wide understanding. A race between education and catastrophe again confronts us. Here is help toward winning that race.

ALBERT W. PALMER

THE COMMON SENSE OF DRINKING

By Richard R. Peabody. Boston: Little, Brown, 1941. 191 pp. $2.00.

Every pastor who in his counseling comes to feel the need of help in dealing with victims of alcoholism will welcome the insights of this very honest and practical book. It is written by a man of experience in curing alcoholics and, while not a temperance tract or even an advocate of total abstinence, except for alcoholics, the book is really all the more effective for that very reason. Mr. Peabody's interesting description of how a "normal" or moderate drinker becomes a pathological drinker or "alcoholic" reveals the tragic and dangerous nature of all alcoholic beverages in a way that is even more convincing as to the practical wisdom of total abstinence than any direct denunciation would be. If I were a pastor, I would see to it that this book and the larger, more comprehensive one on *Alcohol and Man* by Dr. Haven W. Emerson were in church loan library and also in the public library of my community.

ALBERT W. PALMER

HOW TO MAKE FRIENDS FOR YOUR CHURCH

By John L. Fortson. New York: Association Press, 1943. 186 pp. $2.00.

Not a profound book but a useful one. I wish every pastor would read it through, check up on the public relations of his own local church, and then put into practice some of the new and stimulating suggestions the book has to offer him. No church can or should do all the things suggested, but every pastor would get at least a few constructive ideas from such a reappraisal of the situation.

ALBERT W. PALMER

THE HISTORIC CHURCH AND MODERN PACIFISM

By Umphrey Lee. Nashville: Abingdon-Cokesbury, 1943. 249 pp. $2.00.

It is the concern of Dr. Lee to open a perspective upon modern Christian pacifism in the light of the historical Christian attitudes toward the problems of the state and society and particularly toward war and peace. He himself is not a pacifist. Therefore, he stresses the fact, which indeed is undeniable, that only minority groups in Christian history have cultivated the ideals of nonparticipation in war and of nonviolence. The value of his argument lies in his criticism of those who, in order to defend the pacifist ethic, arbitrarily interpret certain sayings of the Bible, especially of Jesus, and in his proof that the historical Christian leaders could never become absolute pacifists on account of the duties by which they felt themselves to be linked to state and society.

Professor Lee has a good grasp of Christian historical sources, and he has a very happy hand in interpreting them in such a way that they will advantageously support his outlook. When he reviews Christian thought from the beginnings until the present time, his survey is necessarily sketchy. He might have stressed more fully the Christian opposition to war as it has developed ever increasingly since the days of Erasmus and of the Protestant sectaries of the Reformation.

His book is very readable because it is written in a flowing, informal style. There is evidence, however, that particularly the last chapters were written in some haste.

WILHELM PAUCK

IT'S YOUR SOULS WE WANT

By Stewart W. Herman, Jr. New York: Harper's, 1943. 315 pp. $2.50.

This book, by the last pre-war minister of the American Church in Berlin, has already become famous. In the opinion of those who are competent to judge it, it is the best report on the fate of Christianity under the impact of National Socialism. I fully share this estimate of the book and recommend it highly.

Mr. Herman displays great skill as a re-

corder of one of the most tragic and heroic chapters in modern church history, but he excels among other analysts of contemporary events by his ability to imbue his analysis with a deep, sincerely Christian understanding and sympathy. I believe that I am not going too far in saying that his description of the life of Christians in Germany during the past decade is the only one among several that have been published which shows a genuine concern for the humanness of the Germans, be they Nazis or the enemies of Nazis.

Ministers should read this book. It is a great human document.

WILHELM PAUCK

WHAT IS THE CHURCH DOING?

By Henry P. Van Dusen. New York: Friendship Press, 1943. 194 pp. $1.00 (cloth); $0.60 (paper).

Owing to several high positions of responsibility which he holds in the ecumenical movement, Professor Van Dusen is constantly in touch with the activities of the churches in all parts of the world. In this book he has most effectively summed up what in these times of war can be known of the life and work of the Christian churches throughout the world. Attentive readers of the newspapers and of Christian news publications will be acquainted with most of the facts which he reports about the churches under Nazi persecution, the younger churches, and the World Council of Churches, which, in spite of the war, is continuing to be in process of formation. They will be grateful, however, for Professor Van Dusen's skilful gathering and reinterpretation of them, and they cannot fail to be impressed by his implicit assertion that the church not only is holding its own under tremendous difficulties but is gathering spiritual strength for the pursuit of the tasks of reconstruction that lie ahead.

WILHELM PAUCK

THEN AND NOW

By John Foster. New York: Harper's, 1942. 182 pp. $1.75.

This book ought to make a great appeal to most ministers and many interested laymen because it represents a writing of church history which Christian leaders engaged in practical church work have frequently desired. Professor Foster reviews the expansion of early Christianity and its development under the impact of the forces of its environment in such a way that the present growth of the Christian movement in the younger churches and on the mission fields is thereby illumined. Ancient history is thus made to throw light upon present events, and contemporary happenings are used as clues for an understanding of the past.

Dr. Foster appears to be not only a competent historian but also an expert in modern foreign missions, especially in the Far East. He writes in a direct, lively style, avoiding all pedestrian pedantry of academic authors. His book should receive a wide popular reading.

WILHELM PAUCK

FRANCIS OF ASSISI: APOSTLE OF POVERTY

By Ray C. Petry. Durham, N.C.: Duke University Press, 1941. 199 pp. $3.00.

This is a very learned analysis of the Franciscan ideal of poverty and of the character and mission of Francis himself. Professor Petry succeeds in making a new approach to the understanding of the saint by analyzing all aspects of his personality from the viewpoint of the discipline of poverty. He has much to teach concerning the significance of this ideal, not only for Franciscan monasticism but also for the Christian movement in general.

However, it can hardly be said that he freshly illumines the secret of the great power that Francis exercised not only upon his own time but also upon later Christian generations. I have a feeling that, while everything that Professor Petry has to offer is true to historical fact and carefully substantiated by reference to all available historical sources, he has failed to bring Francis to life. A student of Francis must still turn to the older biographies. He should use Professor Petry's book if he wishes to be brought in touch with the very extensive Franciscan literature.

WILHELM PAUCK

JOHN AMOS COMENIUS

By Matthew Spinka. Chicago: University of Chicago Press, 1943. 176 pp. $2.00.

Here is the first adequate biography of "that incomparable Moravian," and it is an admirable piece of work. Brief, scholarly, well documented, it gives us a memorable picture of the outstanding educator, internationalist, and prophet of ecumenicity of the seventeenth century. Moreover, it includes the entire preserved fragment of Comenius' autobiography. Until now most biographers have dealt only with his pioneer educational work; a few have stressed his work as bishop of the Moravian church (the Unity of the Brethren); still fewer have treated his efforts toward welding the human race into one brotherhood through education and religion. Professor Spinka combines these various aspects of the man's prodigious labors.

Comenius had to do most of his work as an exile, separated from his family, persecuted, often in need. In spite of these handicaps, he managed to write 154 larger works and 49 smaller or incomplete treatises. He turned the streams of education into new channels and sought to unite the warring religious sects and to inspire them with a vision of their task in building the Kingdom of God on earth. In his darkest years he composed several works of mystical devotion to help his fellow-sufferers. Best known of these is his *The Labyrinth of the World and the Paradise of the Heart*, the most recent translation of which (1942) is by Professor Spinka.

Comenius was convinced that a high faith and a devotional spirit are not enough to reconcile men to one another and to God. A new kind of education is also necessary. So he worked it out. He called it "Pansophy." It aimed at nothing less than the unification of the human race through a system of schooling to begin with a child's infancy and to continue through his youth and early adulthood, preparing him to understand nature and to live peacefully and co-operatively with his fellows. Its procedure, as Comenius expounded it, followed Baconian principles, making use of the scientific method in discovering facts and of the reason in going from the known to the unknown, the simple to the complex. To make the acquisition of understanding a joyful adventure, Comenius' Pansophy made use of drama and the pictorial arts generally in developing the imagination. As the crown of the system he proposed a College of Pansophy, whose function would be advanced research and the correlation of knowledge. This complete and revolutionary educational system was not for one nation only but for all, and for both sexes and all classes irrespective of race and creed. Therefore, he proposed a universal language as a medium of communication for the various races and nations.

He developed this plan through many books, chief among which were *The World in Pictures*, *The Gate of Things*, *Introduction to Pansophy*, and *The Great Didactic*. These works attracted wide attention, and Comenius accepted the invitation of Sweden to spend six years in reforming its school system in accordance with his ideas. He devoted the four succeeding years to a similar service for Hungary.

Meanwhile he continued his church work, became a bishop of the Unity of the Brethren, and labored unceasingly to reconcile the various Protestant sects and to bring about a union of Catholics and Protestants. In much of this work he was frustrated by the bigotry of the times. But he did not despair, for he was driven by the passionate conviction that God intends that the human race shall be one and that this unity will come when the churches will lead the way by uniting themselves.

All this, along with the chronological narrative of Comenius' life, Professor Spinka presents succinctly but with illuminating detail. He does not omit the feet of clay: Comenius' credulousness concerning men who called themselves "prophets," his dependence upon a literal interpretation of the Scriptures, and his too-great involvement in political machinations—even to the extent of urging princes to go to war to oust certain Catholic governments.

If any important factor is omitted from this biography, it is a picture of Comenius in the common, domestic activities of daily life. What was he like with his coat off? What sort of husband, father, friend did he make? Even one or two snapshots of the great man doing

small things would have made the genius seem more human. Probably the omission is due to the lack of specific material of this character in the original sources.

This book will be one of those recommended with enthusiasm to the Seminary's classes in biography.

FRED EASTMAN

PRAYERS FOR PRIVATE DEVOTIONS IN WAR-TIME

Edited and in part written by Willard L. Sperry. New York: Harper's, 1943. 64 pp. $1.00 (cloth); $0.75 (paper).

The chaplains trained at the United States Army Chaplain School at Harvard receive this brief volume, and it is difficult to imagine a more useful one for their work. It is equally serviceable for families, churches, and individuals in these years that try men's souls. This reviewer used it frequently in his family circle during the past summer. The compilation consists of some two hundred prayers selected with rare sensitiveness and representing most of the centuries and the classical liturgies as well as many contemporary authors. More than thirty were composed by Dean Sperry himself. For easy reference the two hundred are grouped in such categories as thanksgiving, forgiveness, guidance, the day's work, our country, our men in the services, our allies, our enemies, victims of war, our homes, schools, churches, world peace, the Kingdom of God.

The Preface and the Postscript are of special interest. The former announces that the royalties from the book will be devoted to the relief of stricken and suffering churches of Europe. This relief work includes "constant attempts to get food to starving peoples, and to ease the lot of prisoners of war." It also distributes Bibles and prayer books and hymnals for use in prison camps. "It is hoped, therefore," Dean Sperry adds, "that in using this little book you will feel yourself a member of the Holy Church Universal, at prayer and at work in this troubled world." The Postscript treats of prayer in general and the "collect" in particular and manages to condense in four pages more wisdom on this subject than one usually finds in a whole treatise.

Those who heard Dean Sperry deliver the Alden-Tuthill Lectures on prayer at the Seminary a few years ago will find here the same fineness of feeling and deep spirituality that made those lectures so memorable.

FRED EASTMAN

WHAT THE AMERICAN FAMILY FACES

Edited by Leland Foster Wood and John W. Mullen. Chicago: Eugene Hugh Publishers, Inc., 1943. xxxi+254 pp. $2.50.

Here we have the report of a symposium on the problems of contemporary marriage and present-day family life. This symposium was held at the University of Chicago during August, 1942. The first general topic discusses the status and function of the family in our life today. This begins with a clear statement by Ernest W. Burgess on what the family faces today. The second topic deals with the emotional security of the family. In this section the religious and economic factors and the patterns of family life are considered. In the third topic the emphasis is upon the needs of children.

Part II of the volume deals with the growth of education for family life. It presents a survey of the existing programs of education for family life and the possibilities of church fellowships. Part III discusses methods of counseling on marriage and family relationships. It not only takes up the problems which are usually current but deals with the accentuation by war of certain special problems. These have to do especially with the attitudes of children in terms of fear and hate. Part IV raises the question of the church's responsibility for safeguarding the future of the family.

The Federal Council of the Churches of Christ in America, whose commissions were responsible for bringing together this group of experts and leaders, is to be congratulated on the helpful nature of this small volume. The reporting of the speeches and conversations seems to have been done especially well. A volume such as this permits us to see what is going on in the minds of those who are responsible for guiding us in this field.

SAMUEL C. KINCHELOE

THE PHILOSOPHY OF THE CHRISTIAN WORLD MISSION

By Edmund D. Soper. New York and Nashville: Abingdon-Cokesbury, 1943. 314 pp. $2.50.

This is the best orthodox interpretation of Christian missions that has yet appeared. Dr. Soper brings to his task familiarity with the fields of comparative religion and missions. The result is an able apologetic for Christianity as the world religion and a forceful statement regarding the world mission of the Christian church.

This reviewer, however, cannot but feel that Dr. Soper's book belongs to the past rather than the future. He knows through intimate personal experience that non-Christian religions are producing men of what we call "Christlike character." He knows that other religions are engaged in the task of reinterpreting themselves. He believes with Dr. Soper that Christianity is unique, but he does not follow Dr. Soper in his conviction that, because of this uniqueness, Christianity must be the world religion. Religion is more than belief. The religion of a people is inextricably bound up with its culture. We say in America that "the Russian system is not in accord with our American political tradition." The majority of Hindus say, "Christianity is not in accord with the Indian religious tradition." Must we insist on political and religious uniformity, or shall we co-operate in the interests of a richer life for all? My own answer is, "Co-operate"; but the majority of readers will undoubtedly agree with Dr. Soper. I would commend his book to every minister, for surely this is the day of all days when the world is our parish.

CLIFFORD MANSHARDT

CHRIST AND CHRISTIAN EDUCATION

By William Clayton Bower. New York and Nashville: Abingdon-Cokesbury, 1943. 128 pp. $1.00.

Here in the pages of a small book is a clear statement that brings together the whole structure of Dr. Bower's theory of religious education. It has great value because of this and because it is written simply and directly.

Dr. Bower roots his theory of religious education in the authority of Christ. Not only is the crowning result of religious education a Christlike person but the teacher must be a Christlike teacher, i.e., he will teach in the manner in which Jesus taught. This thesis, developed in the first chapter, becomes the introduction to the treatment in the second chapter of his basic concept of religious education. "In its functional approach to its work, modern Christian education believes it is closer to the spirit, content, method of Christ's way of education than traditional education has been."

Next comes the well-known theory as to the functional use of the Bible in religious education. The fourth chapter opens for us a new glimpse into Dr. Bower's thinking. What are the possibilities of a more satisfactory relationship between religious education and public education? While the book is dedicated "to the ministers, upon whom rests the primary responsibility for the effectiveness of the church's program of Christian education," the Foreword states the hope that it "may be useful to public school authorities and teachers who are concerned with making the resources of religion available in the total education of the children and youth of the nation." For many, this will be the most important chapter in the book.

To what degree can religion for our children be "a direct experience, unmediated by tradition, ritual, or ecclesiastical institution," as Dr. Bower believes it to have been for Jesus? To what degree can the religious educational process be "a function of the community rather than of any specialized institution (a particular enthusiasm of that pioneer in modern religious education, Walter Scott Athearn)? To what degree can a modern public-school man, or Dr. Bower's theory of education, deal with religion as cultural information to be treated "objectively"? If it can be done, is it making the resources of religion available?

What are the nontheological, nonsectarian, nonecclesiastical "higher spiritual values" that, extracted from their concrete historical contexts, may be released for use in the enrichment and guidance of people today and for the production of a purified and devoted democ-

racy? We must start the process of decision-making about such questions.

To the present reviewer a significant service of the book is the recurring emphasis upon the present as the historical moment in which we must wrestle for *our* relationship to God. In a time when so many skilful leaders have been able to mislead great peoples through going back to an interpretation of the past; in a time when rightly we seek historical perspective and renewal through contact with the creative moments of history—and tend to quit thinking whenever someone can quote Paul, Augustine, Luther, the "founding fathers"; in a time when our anxiety about the future, our inadequacy in the face of the dimensions of life today, our tiredness of spirit and desire for respite, all push us to relax in the victories and viewpoints of past generations; in a time when it is so easy to mistake a search for wholeness and direction with a search for history—in a time like this we need anchorage in a doctrine of reality in the present if we are to be saved. Carl Sandburg tried to say it by "The past is a bucket of ashes." For Dr. Bower the historic heritage of the church, "like the smoldering ashes of the campfires of Evangeline's lover, mark the places in history where God *has been.*"

God's revelation is not something static, formal, confined to the past, external to our experience. In the church schools of today we must not "substitute literature and history for a vital Christian experience."

And, finally, it may cheer our friends in the theological field to know that the book reveals that religious educators also have their unresolved tensions, dilemmas, perhaps even paradoxes!

ROSS SNYDER

THE SILENT BILLION SPEAK

By Frank C. Laubach. New York: Friendship Press, 1943. 201 pp. $1.00.

The Ethiopian eunuch on his way down from Jerusalem could at least read the prophet Isaiah even if he did not understand what he was reading. Frank Laubach's latest book is an eloquent plea for three-fifths of mankind, the twelve hundred million illiterates, "the most bruised people on this planet." It is also an exciting narrative of the growth and extension through the Far East and into Africa of the experiment begun in 1929 in Lanao Province of Mindanao, P.I., among the savage Moros. Here Dr. Laubach, with a few helpers, discovered certain familiar key words containing all the consonants in the Maranaw language and proceeded to break down each word into syllables, adopting the Roman alphabet, but with only one sound to the letter. Combining these consonants with other vowels was the next step. A press was set up and a paper published. So simple was the system once it was devised that by use of charts illiterates could learn to read their language in Roman letters within an hour!

This thrilling story is told, in its early part, by means of the "flashback" through the liberal use of paragraphs from letters written by the author to his father at the very time the experiment was in progress. Thus the reader derives at first hand some appreciation of the tremendous difficulties and discouragements involved in the arduous endeavor to bring light into deep darkness. But the experiment had not gone very far before it incorporated a note of social responsibility on the part of those taught. Soon those who had learned to read were expected to share their enlightenment with relatives and neighbors ("Each one teach one"). One of the results of this great work among the Moros was to change their attitude toward Christianity from hatred to good will.

Nor could such light be hid under a bushel. Within four years key-word lessons had been prepared for twenty-one Philippine languages. The work was taken up by the government, the National Christian Council, and the Federation of Women's Clubs.

Invitations from other lands (Malaya, Ceylon, India, Egypt, Palestine, Syria, Turkey) came asking Dr. Laubach to investigate the possibilities of inaugurating his system among their own illiterates. Thus a tour of southern Asia led to a longer stay in India and a brief visit to Africa. Other methods ("picture-word-syllable" and "picture-chain") had to be devised wherever the original system would not work. Brief references are made by the author to Gandhi, Nehru, and Tagore, but the credit of the enterprise goes, as it should, to

those who labored long hours with words and letters; those who, like the author, were willing to place their time, energy, and mind at the disposal of God.

This is a worth-while book for mission-study groups and adult church-school classes.

MERVIN M. DEEMS

RETURN TO CHRISTIANITY

By Nels F. S. Ferré. New York: Harper's, 1943. 76 pp. $1.00.

Dr. Ferré possesses the admirable capacity of discussing weighty matters within a brief compass. The four short chapters of this book, originally lectures delivered to Michigan pastors last year, deal with the far-ranging issues of the relation of Christianity to truth, the individual, the church, and society. Their constant theme is our need of a sweeping, heartfelt return to root-Christianity in all the areas of modern life under the guidance of a church that is resolutely and radically itself.

In the best sense Dr. Ferré is a "mediating theologian." Grateful for the benefits conferred by science, he strives to maintain the theocentric emphasis of classical Christian thought. The task of the new theology, he claims, is to relate faith and reason organically to each other. It is especially fortunate that Ferré is now at work in this field, since it is here that the difficulties in the present book are located.

The author believes that Christianity possesses a special revelation, "once-for-all given," which must be its primary authority. This is *agapē*, "responsible, creative, self-giving concern." Though experiential rather than doctrinal, it is a changeless standard, conclusive and determinative for Christian faith and life. This primary authority must be organically related to the secondary authorities of reason and experience.

Here there seems to be a deep tension. Reason and experience, we are told, "check and challenge" faith with respect to its adequacy. But faith is Christianity's "own way of knowing": "Religious vision to be real must first of all trust God to be itself. A healthy faith does not beg to be declared genuine." True words, indeed; the question then becomes whether reason and experience actually do operate as critical standards weighing the adequacy of faith's declarations or whether they are to be employed simply to confirm and illustrate them. Though Dr. Ferré seems to say both things in his book, it is surely his deeper intent, here as elsewhere, to proclaim the adequacy and ultimacy of faith itself.

Must not Professor Ferré distinguish two elements in faith? There is faith as trust, assent to God; but there is also faith as inquiry and intellectual discovery. By confusing the two, the author may tell us that to trust God answers the problem of how faith is related to reason. But the theoretic element in faith—faith as seeking knowledge—cannot rest with such an answer. It must affiliate itself, on the one hand, with reason and experience and, on the other, with personal trust in God. Only when this distinction is drawn, and its consequences seen, can the relation between faith and reason be fully articulated.

There are many other notable things in the book besides the discussion of faith and reason —helpful and stimulating treatments of Christian economics, Christian education, the Christian and war. On this last question, Ferré is surely the most self-critical and satisfying of the pacifist theologians. The book should call ministers and laymen alike to the task of radical world-transformation in which its author so earnestly believes and which is the very savor of our faith.

ROGER HAZELTON

IF THEY DON'T COME BACK

By H. Adye Prichard. New York: Macmillan, 1943. 77 p. $1.25.

Dr. Prichard received a letter from a layman whose daughter had recently died from an infection while in military service in North Africa. This parent, brought face to face with the sudden death of his child, was in great confusion of mind and depression of spirit. He asked for some assurance of immortality.

Dr. Prichard's answer to the letter provides the substance of this book. He outlines simply and clearly most of the familiar arguments for a belief in the immortality of the soul. The special value of this book lies in dealing with these questions in very direct and sympathetic

answers to an immediate and poignant human need. The main chapter subjects are: "The Evidence for Immortality," "The Hereafter," "Telepathy-Space-Time," and "What Is the Resurrection?" Special emphasis is placed throughout the book on the love of God, the teaching and experience of Jesus, and the essential spiritual nature of man. In the presence of death and all the changes it brings "we can go forward on our path unfalteringly with the certainty that in the end these vicissitudes will prove to be inconsiderable and life in its larger aspects will more than make amends for our disappointments on earth."

WILFRID A. ROWELL

UPON THIS ROCK

By Émile Cammaerts. New York: Harper's, 1943. 118 pp. $1.00.

This Belgian poet writes of his thoughts and feelings on the death of his son Pieter in an engagement of the R.A.F. He gives a short sketch of his boy's character and of the warm and intimate family life in which the son grew up. Considerable space is given to Pieter's letters written while in the training camp which reveal his rapidly growing personality and his insight into the meaning of life. His philosophy is well summarized in these words:

> Though we are mad, and killing is the order of the day, it has not greatly affected His creation, the earth. He, as is His custom, has renewed the world. I don't think that in a hundred years it will matter much that now we are beasts again. Besides we fulfil our destinies. It does not matter what happens to us, but how we behave under the ordeals that we are given to endure.

The father learns that "the only joy we can find in this world, and no doubt in the next, is a joy which has been purified by the fire of suffering. There is no way out of suffering, but there is a way in and through suffering." His final assurance of immortality is found in the nature of God:

> It is not because God gives us the hope of eternal life that we should love Him and strive to remain in communion with Him; it is because He loves us and we love Him that we realize that the barrier of death must be overcome. We can only be reunited to those we love because they live in Him and He in them and because He loves them individually as we love them individually..... The love of man in this life and beyond the grave proceeds ultimately from the love of God. It is a confirmation of the truth that no human hope can honestly be expressed without an act of faith.

This deep and moving book will be a source of great comfort to parents who have lost sons in the war. It is also a helpful outline of the reasons for faith in immortality. It has a note of reality that has come from great suffering, deep thinking, and triumphant faith.

WILFRID A. ROWELL

SIGNS OF PROMISE

By Frank S. Hickman. (Mendenhall Lectures, De Pauw University.) New York: Harper's, 1942. 186 pp. $1.50.

The author pictures the spiritual anemia of our times and its causes by an outline of Sorokin's *The Crisis of Our Age*. This spiritual sickness can be cured by "a spiritual awakening," "a divinely inspired love," and a "reconstruction of the social mind which will bring it in line with the Sermon on the Mount." What is wrong is that men have no saving personal faith in one another. They must realize that they are brothers in the household of a common heavenly Father.

Dr. Hickman believes in the Hebrew-Christian view of the spiritual nature of man which requires a world order which can support and satisfy such a nature. He outlines the pessimistic philosophy of Schopenhauer and compares it with the spiritually creative philosophy of St. John. To Schopenhauer the ultimate analysis of the universe yields a blind and impersonal cosmic force and will. To St. John it leads to an absolutely personal creative agency, whose thought, nature, and will are of such a kind as to be clearly meaningful to the minds and hearts of men. For St. John the secret of the whole world order is the personal divine love, purpose, and forethought which came alive on the human plane in Jesus Christ. He was the incarnation of a spiritual world order. This view of the world has been largely lost. It can be recovered by (1) a spiritual insight into the reality of the unseen world, (2) a realization that the divinely ordained order is at the same time man-created, and (3) the rediscovery of a spiritually regenerate

world order. Man in his ignorance, sin, and utter materialism can be reborn in a life of the spirit.

In the modern conflict between good and evil the Christian forces must learn the lessons of preparation and the use of force from the men who make war. "We must have an abundance of what it takes to win a war along spiritual lines: sufficient resources on a large scale; insights geared exactly to an intricate world and timed to its movements; and a will to win without compromise, whatever the cost may be. That is what it takes to invade the life of our world as Christianity professes to be determined to invade it."

In the final chapter on "Ye Are the Body of Christ" Dr. Hickman outlines the ways in which the members of the Christian church can find in that fellowship a sense of the support of the Divine Spirit and the support of one another. The book as a whole contains summaries of the teachings of several notable modern leaders in philosophy and religion. The author has a clear view of the religious problems of our age and the spiritual forces available in the church. He sees "signs of promise" of a deepening spiritual life and gives his readers a stimulus to put into action the power they possess but too seldom use.

WILFRID A. ROWELL

SWEET OF COLORADO

By Wayne C. Williams. New York: Association Press and Fleming H. Revell Co., 1943. 183 pp. $2.00.

This biography of one of the distinguished citizens of our times is both discriminating and appreciative. Infant William E. Sweet rode on the first train from Denver to Colorado Springs in 1871. He grew up with the western state and bore something of its robustness in his compact frame and vigorous crusading spirit.

How he became a successful dealer in municipal bonds, why he virtually retired from business to enter reform politics and became governor of the state over the opposition of most of his business associates, what he inherited from his rancher socialist father and from Swarthmore College and Walter Rauschenbusch—all these are told in this interesting volume. In a single term as governor (1922–24), he accomplished more than half the reforms he set out upon. He then risked his political future by opposing the Ku Klux Klan and lost. He was a Wilsonian internationalist in ideals and a Rooseveltian New Dealer to the end. A lifetime of activity in the Y.M.C.A. well earned him its national presidency. For many years he served Chicago Theological Seminary as a member of its Board of Directors. One of his last honors was the moderatorship of the Congregational churches, 1940–42, in which biennium he continued to rally churchmen to the insurgency of the Gospel and its program of humanitarian reform.

Not the least interesting chapter describes the man as father, in which is revealed his intimate impress upon his three children, one of whom became a missionary in China, another a cattleman in Colorado, and a third a teacher in New York and Kansas City.

His pastor well said of him that he was one of Walt Whitman's pioneers, not of geographical Colorado but of social frontiers everywhere. He was "ever a fighter—so one fight more." And, with Browning's Asolando, he was "one who never turned his back but marched breast forward."

It puts heart in anyone to read the record of this vigorous life so vigorously written. The author served as Governor Sweet's attorney-general and is the father of Professor Daniel D. Williams of the Seminary.

ALFRED W. SWAN

THE SHEPHERDESS

By Arthur Wentworth Hewitt. Chicago: Willett, Clark, 1943. 200 pp. $1.75.

Arthur Hewitt, whose *Steeples among the Hills* and other volumes have established him irrefutably as a sound and delightful adviser to preachers, has turned his attention in his newest volume to the preacher's wife and has written a piquant little treatise which the feminine newcomer to the parsonage must welcome gratefully. He says he has written "the first text in pastoral theology for the pastor's wife, the first book to cover systematically her specialized work," and he very nearly does just that. The few gaps in his coverage are probably due to the fact that he

is a minister and not a minister's wife. The fruits of his consultations with the wives of many ministers are helpfully apparent, and his occasional failure to penetrate the feminine viewpoint is more amusing than disconcerting.

The frank opening chapter on "The Shepherdess as Lover" will, as Dr. Hewitt anticipates, frighten away some of the wives of older ministers; the young wife will welcome it, consult it with care, rejoice in much of its sympathetic advice and interpretation, and be a better shepherdess and lover because of it. The chapters called "The Shepherdess as Helpmeet," "The Good Shepherdess," "The Scope and Skills of a Shepherdess," and "The Shepherdess 'as Such'" are practical, kindly, specific, psychologically firm, spiritually stimulating. Such titles as "The Shepherdess as Teacher, Hostess, Executive" show the scope of Dr. Hewitt's categorical discussion. The greatest lack in the book, to my mind, is the omission of a chapter on "The Shepherdess as Mother." Since a large part of her time will be spent with her children, and since the upbringing of a preacher's family presents problems unique to itself, surely the discussion is not complete without it.

In the last chapter (titled "The Care of a Shepherdess" and written principally for the shepherds) many a minister's wife will laughingly recognize the unconscious patronage of her own shepherd-partner. O minister-husband, when you say indulgently and self-righteously of your attitude toward your wife that you "*let her* have a hobby," and "*let her* belong to outside organizations" (the italics are mine), you imply that, despite all your efforts to the contrary, you still consider yourself her lord and master. She is more of a person than that, she really is. It is only because she loves you that she accepts that with any grace; but do not ask her what she thinks of it.

MARTHA HAZZARD MAYER

WITH THE MASTER

By Philippe Vernier. Translated by Edith Lovejoy Pierce. New York: Fellowship Publications, 1943. 80 pp. $0.75.

The reader can go through this slender volume of meditations in eighty minutes, or he can spend eighty days to his spiritual enrichment. In English prose of crystal clarity, thanks to the translator, the reader is presented with the distilled fragrance of the fruit of solitude.

Philippe Vernier, unaccepted for ordination by French ecclesiastical authorities because of his stand on war, defended in the courts by André Philip, spent nearly three years in prison preceding the Nazi occupation of France, over two-thirds of the time in solitary confinement. That is, solitary except for his exasperatingly (to his warden) vivid sense of being always "with the Master." These meditations on four Old Testament and seventy New Testament texts (forty are from the Gospels and twenty from Paul's letters) have the authentic note of a full major chord on an organ. The number and quality of the overtones in certain instances left this reader almost breathless for being allowed to be a listener.

Near the end of the book one finds the refutation of the charge that "Continental" theology is quietistic, and three of the last five meditations contain what might be Vernier's sustaining faith. "When you are asked to lower the lamp because someone wants to put it out, concessions would be criminal." Perhaps the authenticity is more that of a shaft of light in darkness.

To say that here are seventy-four sermons in capsule form would be saying too little, for few sermons achieve either the height or the brevity of these pages. Yet, if sermons did, congregations would be grateful and would come back for more. Here is biblical preaching for the times.

EDWARD F. OUELLETTE

HAMMOND LIBRARY EXTENSION SERVICE

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in stamps upon return of the book. The postage rate is 3 cents for the first pound *plus* 1 cent for each additional pound within three zones of Chicago. For all other zones the rate is 3 cents a pound for each pound.

It is advisable that a list of ten titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

From the following list of books, added to Hammond Library since the last issue of the REGISTER, the starred books are especially commended by the Faculty to ministers who want fundamental study material in the various theological fields.

Bible Study:

BOWMAN, J. W., The Intention of Jesus
CADOUX, C. J., The Historic Mission of Jesus
CHAMBERLAIN, W. D., The Meaning of Repentance
*FILSON, F. V., One Lord—One Faith
*KLAUSNER, JOSEPH, From Jesus to Paul
MORGAN, G. C., Parables and Metaphors of Our Lord
STAMM, F. K., Seeing the Multitudes

Church History:

BINCHY, D. A., Church and State in Fascist Italy
BURCKHARDT, JACOB, Force and Freedom
*CASE, S. J., The Christian Philosophy of History
COCHRANE, C. N., Christianity and Classical Culture
FLEWELLING, R. T., The Survival of Western Culture
HERMAN, S. W., It's Your Souls We Want
HÖYE, B., and AGER, T. M., The Fight of the Norwegian Church against Nazism
HOOK, SIDNEY, The Hero in History
HUGHES, PHILIP, Rome and the Counter-Reformation in England
NORWOOD, F. A., The Reformation Refugees as an Economic Force
STRAYER, J. R., The Interpretation of History

Science of Religion and Missions:

BRADLEY, H. W., The American Frontier in Hawaii
*HOLTOM, D. C., Modern Japan and Shinto Nationalism
LAUBACH, F. C., You Are My Friends
LEBER, C. T., The Unconquerable
SOPER, E. D., The Philosophy of the Christian World Mission
*VAN DUSEN, H. P., What Is the Church Doing?
WATERMAN, LEROY, Religion Faces the World Crisis
YANG, Y. C., China's Religious Heritage

Philosophy, Psychology, and Science:

COE, G. A., What Is Religion Doing to Our Consciences?
*LINDSAY, A. D., Religion, Science and Society
MENNINGER, KARL, Love against Hate
TITUS, H. H., What Is a Mature Morality?

Religion and Theology:

BELL, B. I., The Church in Disrepute
BRIGHTMAN, E. S., Personalism in Theology
*FARMER, H. H., Towards Belief in God
HUGHLEY, J. N., Rethinking Our Christianity

KRONER, RICHARD, The Primacy of Faith
LEWIS, C. S., The Screwtape Letters
MACKAY, J. A., Heritage and Destiny

Practical Theology:
BATTENHOUSE, H. M., This Seed of Faith
BOOTH, J. N., The Quest for Preaching Power
BOWIE, W. R., Which Way Ahead?
BROWN, W. A., The New Order in the Church
CHAPPELL, C. G., Faces about the Cross
FORTSON, J. L., How To Make Friends for Your Church
*FOSDICK, H. E., On Being a Real Person
*HAZELTON, ROGER, The Root and Flower of Prayer
HEWITT, A. W., The Shepherdess
HUGHES, E. H., I Was Made a Minister
JONES, R. M., New Eyes for Invisibles
NOYES, N. P., Preaching the Word of God
PHIFER, W. E., The Cross and Great Living

Social Ethics and the Sociology of Religion:
AGAR, HERBERT, A Time for Greatness
COREY, LEWIS, The Unfinished Task
FOLSOM, F. J., The Family and Democratic Society
FROMM, ERICH, Escape from Freedom
LANDIS, B. Y., A Cooperative Economy
LEE, UMPHREY, The Historic Church and Modern Pacifism
*MCWILLIAMS, CAREY, Brothers under the Skin
MAY, M. W., A Social Psychology of War and Peace
MALLERY, O. T., Economic Union and Durable Peace
MEAD, MARGARET, And Keep Your Powder Dry
PERRY, C. M., The Philosophy of American Democracy
REDDING, J. S., No Day of Triumph
*WOOD, H. G., Christianity and Civilization

Religious Education:
*BOWER, W. C., Christ and Christian Education
*FREUD, A., and BURLINGHAM, D. T., War and Children
JONES, M. A., The Faith of Our Children
VICKERY, W. E., Intercultural Education in American Schools
WIEMAN, R. W., Does Your Child Obey?

Drama, Biography, and Literature:
BREASTED, CHARLES, Pioneer to the Past: Story of James Henry Breasted
COOPER, A. D., David
DAVIS, A. P., Isaac Watts
FAST, HOWARD, Citizen Tom Paine
HOLT, RACKHAM, George Washington Carver
HOUSMAN, LAURENCE, Palestine Plays
KIMBALL, MARIE, Jefferson: The Road to Glory
POLLOCK, CHANNING, Harvest of My Years
SAROYAN, WILLIAM, The Human Comedy
SCHIMBERG, A. P., The Larks of Umbria
WERFEL, FRANZ, The Song of Bernadette
WILDER, A. N., The Healing of the Waters
ZWEIG, STEFAN, The World of Yesterday

EVAH OSTRANDER, *Librarian*